

Haroen Soebratie



In de naam van Allah, de Barmhartige, de Genadevolle.

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Ibn Sa'd's

Abu 'Abd Allah Muhammad Ibn Sa'd Ibn Mani'

al-Zuhri al-Basrí

KITAB AL-TABAQAT AL-KABIR

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De *Hadith*, de heilige overlevering

Naast het heilige woord van Allah zoals deze aan Mohammed was geopenbaard en in de *Koran* werd vastgelegd, circuleerden in de eerste eeuwen na de dood van Mohammed nog een grote verzameling van uitspraken en overleveringen die aan Mohammed en zijn meest nabije volgelingen werden toegeschreven. Deze werden door verschillende islamitische schriftgeleerden verzameld in geschriften die bekend staan als de *hadith*, de ‘overlevering’, en deze gelden, na de *Koran*, als de heilige boeken van de tweede rang.

Aanvankelijk werden deze teksten geordend naar hun herkomst en een dergelijke verzameling, waarin voor iedere overlevering een volledige opsomming van de keten van getuigen (*isnad*) wordt opgegeven, staat bekend als een *musnad*. Onder de oudste *hadith* verzamelingen van deze soort genieten met name de twee volgende een hoog aanzien:

- *Al-Muwatta’ (Muwatta’ al-Imam Malik)* – verzameld door Abu ‘Abdallah Malik

ibn Anas ibn Malik ibn abu 'Amir al-Asbahi (ca. 710-795).

- **Musnad Ahmad bin Hanbal** – verzameld door Abu 'Abdallah Ahmad ibn Muhammad ibn Hanbal (780-855).

Later werden de overleveringen meer naar onderwerp in hoofdstukken geordend en een dergelijke *hadith* verzameling staat bekend als een *musannaf* ('geordend'). Hiervan worden zes traditioneel als het meest betrouwbaar geacht en deze staan bekend als de *al-kutub al-sitta* ('de zes boeken') of de zes *sahih*'s (de 'gezonde' of 'betrouwbare' boeken). Deze verzamelingen, die allen dateren uit de laatste helft van de negende en het begin van de tiende eeuw van de westerse jaartelling, zijn de volgende:

- **Sahih al-Bukhari** – verzameld door Abu 'Abdallah Muhammad ibn Isma'il ibn Ibrahim ibn al-Mughira al-Ju'fi al-Bukhari (810-870). Volgens een latere overlevering zou al-Bukhari in zestien jaar tijd maar liefst 600 000 overleveringen hebben verzameld, waarvan hij slechts 7397 betrouwbaar genoeg achtte om in zijn *sahih* op te nemen.
- **Sahih Muslim** – verzameld door Abu 'l-Husain Muslim ibn al-Hajjaj al-Qushairi al-Nisaburi (817-875).
- **Sunan Abu Dawud** – verzameld door Abu Dawud Sulaiman ibn al-Ash'ath ibn Ishaq al-Azdi al-Sijistani (817-888).
- **Sunan ibn Majah** – verzameld door Abu 'Abdallah Muhammad ibn Yazid ibn Majah al-Qazwini (824-886).
- **Sunan al-Tirmidhi** – verzameld door Abu 'Isa Muhammad ibn 'Isa ibn Saura al-Sulami al-Tirmidhi (825-892).
- **Sunan al-Nasa'i** – verzameld door Abu 'Abd al-Rahman Ahmad ibn 'Ali ibn Shu'aib ibn 'Ali al-Nasa'i (830-915).

De eerste twee hiervan, die ook het meeste aanzien genieten, staan bekend als de *al-sahihan* (de twee *sahih*'s).

Daarnaast wordt ook nog vaak verwezen naar de volgende latere *hadith* verzamelingen:

- **Masabih al-Sunnah** – verzameld door Abu Muhammad al-Husayn ibn Mas'ud ibn Mubammad al-Farra' al-Baghawi (1043-1122).
- **Mishkat al-Masabih** – een uitbreiding en een commentaar op het vorige werk door Wali al-Din ibn 'Abd Allah al-Tabrizi (???-1348).

PREFACE

In view of the importance of Ibn Sa'd's *Kitab al-Tabaqát al-Kabir* as one of the earliest works on the biographical literature of Islam and a valuable source of information for the students of Islamic history as well as scholars engaged in research, the Society has decided to publish an English translation of this voluminous book. The Urdu translation of the *Tabaqát* was published by the Translation Bureau, Hyderabad Deccan, in 1944; this however is now out of print. Moreover, it does not contain the full chains of narrators as given in the original.

No doubt, many of the narrations included in the *Tabaqát* are fabricated and untrustworthy and cannot be accepted as authority, but the book is a vast mine of information, and the modern reader will find considerable material which is useful for the early history of Islam.

INTRODUCTION



Ibn Sa'd (*His full name was Abu 'Abd Allah Muhammad Ibn Sa'd Ibn Mani' al-Zuhri al-Basrí, and he is mentioned as a Mawid of Bann HA im. See al-Dhahabí, Tadhkirat al-Iluffdr; Vol. II, p. 13; Ibn Hajar, Tandhíb al-Tahgaib, Vol. IX, p. 182*) is one of the greatest authorities on Islamic biographical literature but very little information has come down to us about his own life. However, on the basis of references in Arabic works some facts have been collected by later writers. He was born in 168 H. at al-Basrah; subsequently he migrated to Baghdad where he joined his preceptor, al-Wáqidi, after whom he has come to be known as Kàtib al-Waqidi. Then he visited Kufah and Madinah, where, he says, he heard Hadith from some eminent scholars in 189 H. He must have left Madinah before 200 H. since all the narrators, on whose authority he has reported, had passed away by that time. He died on Sunday, 26 Jumada al-Akhirah, 230 H., and was buried outside the Damascus Gate which was also known as Bab al-Shàm (Syrian Gate).

It is stated that Ibn Sa'd had collected considerable information and compiled several books, but the names of only three of his works—*al-Tabaqát al-Kabir*, *al-Tabaqát al-Saghir* and *Akhhbár al-Nabi*—are mentioned. Of these the second is an abridged edition of the first, and the third covers information contained in the first two volumes of the first book. Thus, actually there is only one book. The famous scholar, Suyuti, abridged the *Tabaqát* under the title, *Injaz al-Wa'd il-Muntaqa min Tabaqát Ibn Sa'd*. (*See Kash f al-Zunun (Istambul, 1945), col. 1103*)

Ibn Sa'd met a number of scholars of his time, many of whom were trustworthy narrators of Hadith. Of his preceptors Sufyan Ibn `Uyaynah, Abu al-Walid al-Tayalisi, Muhammad Ibn Sa`dàn al-Darir, Waki` Ibn al-Jarrah, Sulayman Ibn Harb, Hushaym, al-Fadl Ibn Dukayn, al-Walid Ibn Muslim, Ma'n Ibn `Isa etc. are counted among trustworthy narrators. Moreover, Ibn Sa`d, who holds an eminent position among the

historians and biographers of Islam, used to examine the narrations carefully before including them in his work. Among his many pupils the names of al-Baladhuri, al-Harith Ibn Abi Usamah and al-Husayn Ibn Fahm may be mentioned. The last two are the transmitters of Ibn Sa'd's *Tabaqât*.

Ibn Sa'd's monumental work-*Kitâb al-Tabaqât al-Kabir* was published from Leiden (1904 to 1921). Prof. E. Sachau collected its manuscripts from various libraries and edited the text with the help of a group of scholars. (*The editors of Part 1 of Vol. 1, are Von Eugen Mittwoch; and Prof. Sachau.*) The editors have divided the book into eight volumes, some of which have two parts. The first two volumes of the *Tabaqât* contain narrations dealing with the life of Prophet Muhammad; subsequent volumes contain classified biographies of selected Companions and their successors up to the author's time. (*The Muhaddi'hin of Islam have classified the Companions under twelve categories: (1) Those who were the first to embrace Islam, as for instance, the four rightly-guided Caliphs; (2) Those who embraced Islam at the Dar al-Nadwah; (3) Those who migrated to Abyssinia; (4) Those who offered bay'ah at 'Aqabah (i); (5) Those who offered buy'ah at 'Aqabah (ii); (6) Those who migrated (to al-Madinah) after the azwah of Badr and before the peace of Hudaybiyah; (7) Those who offered bay'ah Ridwan under the tree; (8) Those who migrated up to the conquest of Makkah; (9) Those who embraced Islam after the conquest of Makkah; (10) Children who saw the Prophet at the conquest of Makkah; (11) Those who saw the Prophet at the Hajjah al-wada'; (12) others, See Kash f al-Zunun, col. 1103)*

One of the prominent features of the *Tabaqât* is that it contains chains of authorities for each narration. This enables the reader to judge for himself the authenticity or otherwise of a particular narration by determining the trustworthiness of the narrators mentioned in the chain.

Ibn Sa'd is generally considered to be a trustworthy and reliable transmitter of Hadith. Eminent writers, like Ibn Hajar, (*Tandhib al-Tandhib*, Vol. IX, pp. 182-3) Dhahabi, (*Tadhkirat al-Huffaz*, Vol. II, p. 13) Khatib Baghdadi, (*Tarikh Baghdad*. Vol. V, p. 321.2) and Ibn Khallikan (*See Wdfayat al-A'yan*, No. 619) have declared him to be trustworthy. The orientalist also have accepted his authority, but it is an admitted fact that three of his preceptors al-Waqidi, Hisham Ibn Muhammad Ibn al-Sa'ib al-Kalbi and Abu Ma'shar were not trustworthy. Al-Waqidi is said to have fabricated about twenty thousand narrations. In spite of this, certain critics find no harm in accepting his narrations relating to Sirah and Maghâzi. A modern writer, however, cannot agree with this principle. It is necessary to determine the trustworthiness of every narrator before accepting his statement, no matter to what subject it relates. Nevertheless, some writers, al-Jumahi, for instance, considered al-Wâqidi to be one of the most learned men of his time. They also say that even Imam Malik consulted him when he was in difficulty. Mus'ab al-Zubayri never saw a scholar like him. The majority of critics have however declared him to be entirely untrustworthy. The untrustworthiness of al-Waqidi has not affected the veracity of Ibn Sa'd. `Allâmah Shibli is therefore right in his remark that his narrations based on the authority of al-Wâqidi should not be

accepted without further investigations. (*Cf. Sirat al-Nabi, (Kanpur, 1918), pp. 18-19*)

Ibn Sa'd was also considered to be a prominent scholar of Fiqh by his contemporaries. It has been stated that he was one of the seven top-most jurists whom Caliph Mà'mun had invited to give their opinion on the question of the Khalq Qur'an (creation of Qur'an). All of them corroborated the Caliph's view that the Qur'an was created. For this reason some of the Muhaddithin were displeased with him. Ahmad Ibn Hanbal, the greatest opponent of the doctrine of Khalq Qur'an, had, however, cordial relations with him and used to borrow a portion of al-Wáqidi's narrations every Friday returning it after perusal on the following Friday. (*Cf. `Abbas Ihsán: Introduction to the Beirut edition of the Tabaqat (1957), p. 8*)

Ibn Sa'd's book is a store of information, but the reader has to be careful in selecting trustworthy and authentic narrations from the mass of material which he has left for us.

An attempt has been made in the translation to be as faithful to the original as possible; this has resulted in constant repetition of some words and phrases, but it has the advantage of presenting an almost true picture of the Arabic version. In the original direct form of speech has been used in the statements of every narrator, but in the English rendering it became impossible to insert the inverted commas. We have therefore put a colon to indicate where a particular narration begins; at the end there is a simple full stop mark.

In each case a new narration begins with a fresh paragraph. The following expressions have been used for the Arabic terms used by the narrators:

he related to us.

he informed us.

he narrated.

These expressions are invariably followed by .. (he said). The preposition (on the authority of) presents another difficulty. In this case the possibility of an intermediary narrator cannot be ruled out. There was again a difficulty when an `an was followed by another `an or when there was a series of `ans. In such cases we have used the expression, 'he on the authority of,' which means that the information has been transmitted either on the basis of the direct statement of the narrator or information coming through him. An exception has however been made in narrations where 'an precedes the name of the Prophet. In these cases we have rendered it thus: He learnt from the lips of the Prophet.

The early Muslim historians and biographers repeat with every narration the full name of the person with his genealogy so that he might not be confused with a name-sake, if any. We have also retained these names as given in the original.

As the book contains biographical notices of all the narrators and authorities of Ibn Sa'd it has not been considered necessary to add an index of proper names.

The English translation is based on Prof. Sachau's edition (Leiden, 1904-21), but a few variants noticed in its Beirut reprint (1956) have been mentioned.

In conclusion it may be noted that the present text of the *Tabaqát* has come down to us through a chain of transmitters, the last of whom was al-Dimyàti.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

1. THE CHAIN OF NARRATORS OF THE BOOK



O GOD MAKE IT EASY AND HELP (US)!

The Shaykh, the Imam, the Hafiz, the most learned, the well versed in genealogies, Sharaf al-Din (the glory of religion) Abu Muhammad 'Abd al-Mumin Ibn Khalaf Ibn Abi al-Hasan al-Dimyati (may God show him mercy) informed us, and I was hearing; he said: The Shaykh, the Imam, the Muhaddith of Syria and the trusted Shams al-Din Abu al-Hajjaj Yusuf Ibn Khalil Ibn 'Abd Allah al-Dimashqi related before us; he said: Abu Muhammad 'Abd Allah Ibn Dahbal Ibn 'Ali Ibn Karah related before us; he said: Al-qadi Abu Bakr Muhammad Ibn 'Abd al-Baqi Ibn Muhammad Ibn 'Abd Allah al-Ansari related before us; he said: Abu Muhammad al-Hassan Ibn 'Ali Ibn Muhammad Ibn al-Hasan Ibn 'Abd Allah al-Jawhari narrated on the authority of Abu 'Umar Muhammad Ibn al-'Abbas Ibn Muhammad Ibn Zakariyya Ibn Yahya Ibn Mu'adh Ibn Hayyawayh al-Khazzaz (silk merchant), from (i.e. on the authority of) Abu al-Hasan Ahmad Ibn Ma'ruf Ibn Bishr Ibn Musa al-Khashshab (timber merchant); from (i.e. on the authority of) Abu Muhammad al-Harith Ibn Muhammad Ibn Abi Usamah al-Tamimi from (i.e. on the authority of) Abu 'Adb Allah Muhammad Ibn Sa'd Ibn Muni (may God show him mercy); he (i.e. Ibn Sa'd) said:

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

2. THE GENEALOGY OF THE PROPHET



Volume 1, Parts 1.2.1

Muhammad Ibn Mus'ab al-Qirgisani informed us he said: Al-Awzà'i informed us, on the authority of Yahyà Ibn Abi Kathir, he on the authority of Abu Salamah Ibn 'Abd al-Rahmán, he on the authority of

Abu Hurayrah; (second chain) he (Ibn Sa`d) said: al-Hakam Ibn Musa informed us; he said: Hiql Ibn Ziyad informed us on the authority of al-Awza`i; he said: Abu `Ammar narrated to me; he said: `Abd Allah Ibn Farrukh narrated to me; he said: Abu Hurayrah narrated to me; he said:

The Apostle of Allah said: I am the chief of the children of Adam. (*Sunan Abu Dáwud: al-Muhammadi Press, Delhi, Vol. II, p. 286; see also Tahdhib, Vol. V, p. 356*)

Volume 1, Parts 1.2.2

Muhammad Ibn Mus'ab informed us; he said: Al-Awza`i informed us on the authority of Abu `Ammar Shaddad; he on the authority of Wathilah Ibn al-Asga`, he said:

The Prophet said: Verily God chose Isma'il from the children of Ibrahim, He chose Banu Kinanah from the children of Isma'il, He chose the Quraysh from Banu Kinanah, He chose the Banu Hashim from the Quraysh, and He chose me from the Banu Hashim. (*'Ali Ibn Burhán al-Din al-Halabi al-Shafi'i; Insan al-Uyun ft Sirah al-Amin al-Mamin generally known as Sirah al-Halabiyah, Vol, I, pp. 28-29*)

Volume 1, Parts 1.2.3

Abu Damarah al-Madani Anas Ibn `Iyád al-Laythi informed us; he said: Ja`far Ibn Muhammad Ibn `Ali informed us on the authority of his father, Muhammad Ibn `Ali Ibn Husayn Ibn `Ali Ibn Abi Talib:

Verily the Prophet said: God divided the earth in two halves and placed (me) in the better of the two, then He divided the half in three parts, and I was in the best of them, (*Sirah al-Halabiyah; Vol. I, p. 30*) then He chose the Arabs from among the people, then He chose the Quraysh from among the Arabs, then He chose the Banu Hashim from among the Quraysh, then He chose the children of `Abd al-Muttalib from among the Banu Hashim, then He chose me from among the children of Abd al-Muttalib.

Volume 1, Parts 1.2.4

`Arim Ibn al-Fadl al-Sudusi and Yunus Ibn Muhammad al-Muwaddib (tutor) informed us; they said: Hammád Ibn Zayd informed us on the

authority of 'Amr i.e. Ibn Dinar, he, on the authority of Muhammad Ibn `Ali; he said:

The Prophet of God said: Verily God chose the Arabs, then from among them He chose Kinanah, or Nadr Ibn Kinanah, then from among them He chose the Quraysh, then from among them He chose the Banu Hashim, and from them He chose me.

Volume 1, Parts 1.2.5

He (Ibn Sa`d) said: Ya`qub Ibn Ishaq al-Hadrami informed us; he said: Al-`Ala Ibn Khalid informed us; he said: 'Abd Allah Ibn `Ubayd Ibn `Umayr informed us; he said:

The Prophet of Allah said: Verily Allah chose the Arabs, then He chose the Kinanah from among the Arabs, then He chose the Quraysh from among the Kinanah, then He chose the Banu Hashim from among the Quraysh, and He chose me from among the Banu Hashim. (*Sirah al-Halabiyah, Vol. I, p. 28*)

Volume 1, Parts 1.2.6

He (Ibn Sa`d) said: Ismà`il Ibn Ibrahim al-Asadi informed us on the authority of Yunus, he on the authority of Hasan; he said:

The Prophet of Allah said: I am superior among the Arabs.

Volume 1, Parts 1.2.7

Hishám Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us on the authority of his father; he on the authority of Abu Salih, he on the authority of Ibn `Abbas:

In the course of the commentary of the verse: "he is a Prophet from among yourselves. (Al-Qur'an, Surah 9:128) He said: O people of Arabia you have given him birth.

Volume 1, Parts 1.2.8

Abu Nu'aym al-Fadl Ibn Dukayn informed us he said: Al-`Ala Ibn `Abd

al-Karim informed us on the authority of Mujahid; he said:

The Prophet was travelling by night with a guide, suddenly he heard a singing camel-driver and his kinsmen were with him, then he said to his comrade: "What a lucky meeting, if we happen to approach them: thereupon we hastened and joined these men. The Prophet of God asked them to which tribe they belonged. They replied that they belonged to Mudar. He, then, said: I also belong to Mudar, our singing camel-driver had grown weak, so hearing your singing camel-driver we came to you.

Volume 1, Parts 1.2.9

`Ubayd Allah Ibn Musa al-'Abasi informed us; he said: Sufyan Ibn Said al-Thawri informed us on the authority of Habib Ibn Abi Thabit, he, on the authority of Yahya Ibn Ja'dah; he said:

The Prophet of Allah met a party of riders and asked them as to which tribe they belonged. They replied that they belonged to Mudar. Then he said: I also belong to Mudar. Thereupon they said: O Prophet of Allah, every two of us are riding one camel and we have no provision except al-aswadan (date and water). He (the Prophet) said; Likewise every two men of us are riding one camel and also we have no provision except date and water.

Volume 1, Parts 1.2.10

'Abd al-Wahhab Ibn `Atà al-Ijli informed us; he said: Hanzalah Ibn Abi Sufyan al-Jumahi informed us on the authority of Tawus; he said:

The Prophet of Allah, while going on, heard the voice of a singing camel-driver, he went towards it and approach them and said: Our singing camel-driver had grown weak and we heard the voice of your singing camel-driver and we came here to hear him. Then he asked them as to which tribe they belonged. They replied that they belonged to the Mudar. He, the Prophet said: I also belong to the Mudar. They said: O Prophet of Allah the first man who first sang in driving camels was a slave whom, in a journey, his master struck at his hands with a stick which broke. The slave began to say: O my hands! O my hands! move on! move on! Hearing this voice the camels began to move on.

Volume 1, Parts 1.2.11

Ma'n Ibn `Isa al-Ashja`i al-Qazzaz (silk-merchant) informed us; he said: Mu'àwiyah Ibn Salih informed us on the authority of Yahya Ibn Jabir who had seen some Companions of the Prophet; he said:

The people of the Banu Fuhayrah came to the Prophet and said to him: You belong to us. He replied: Verily, (the archangel) Gabriel has informed me that I belonged to Mudar.

Volume 1, Parts 1.2.12

Yazd Ibn Harun informed us, saying Al-`Awwam Ibn Hawshab informed us; he said: Mansur Ibn al-Mu'tamar related to se on the authority of Rib`i Ibn Hirash, he on the authority of Hudhayfah:

He mentioned Mudar in his speech in which he said that the chief (sayyid) of mankind, i.e. the Prophet, belonged to them

Volume 1, Parts 1.2.13

'Affan Ibn Muslim informed us, he said: `Abd al-Wàhid Ibn Ziyad informed us; he said: Ma`mar informed us on the authority of al-Zuhri; he said:

A deputation of Kindah, members of which had put on striped garments with brocade, covered collars and sleeves, waited on the Prophet who asked them if they had embraced Islam; they said: Yes; thereupon he ordered them to take off the garments. He (Zuhri) said: they said to the prophet; `O children of `Abd Manaf ! you are the descendants of (the king) Akil al-Murar, He (Zuhri) said: The Prophet said to them: Discuss this point of genealogy with `Abbas and Abu Sufyan. He (Zuhri) said: They said that they were not prepared to discuss with any one else; thereupon (the Prophet) said: We the descendants of al-Nadr Ibn Kinanah are not prepared to prefer any one else to our mother, nor to claim a spurious father.

Volume 1, Parts 1.2.14

Ya'qub Ibn Ibrahim Ibn Sa`d al-Zuhri informed us on the authority of his father, he on the authority of Sàlih Ibn Kaysan, he on the authority of Ibn Shihab; he said:

We have been informed that the Prophet said to the deputationists of Kindah, who waited on him at Madinah and who considered Banu Hashim to be a branch of their tribe: We the descendants of al-Nadr Ibn Kinanah will never prefer anyone else to our mother nor shall we claim anyone other than our father (i.e. trace our genealogy to any person other than our father).

Volume 1, Parts 1.2.15

He (Ibn Sa'd) said: Ma'n Ibn `Isa informed us; he said, Ibn Abi Dhib informed us on the authority of his father:

That it was said to the Prophet that there were certain people of the (tribe of) Kindah who believed him to be one of them. Thereupon the Prophet said: Al-Abbas Ibn `Abd al-Muttalib and Abu Sufyan Ibn Harb asserted this in Yaman for safety's sake; God forbid that we may charge our mothers with adultery or disown our fathers; we are the descendants of al-Nadr Ibn Kinanah and he is a liar who says otherwise.

Volume 1, Parts 1.2.16

`Affan Ibn Muslim informed us; he said: Hammad Ibn Salamah informed us; he said: `Agil Ibn Talhah informed us on the authority of Muslim Ibn Haysam; he on the authority of Ash`ath Ibn Qays; he said:

I waited on the Prophet with a deputation of the (tribe of) Kinanah which did not consider me the best of them, but I said to the Prophet: We believe you belong to our tribe; he replied: We are the descendants of al-Nadr Ibn Kinanah, we do not disown our mother, nor do we deny our father. Thereupon al-Ash'ath said: I shall not like to hear from anyone denying to the Quraysh as being descended from al-Nadr Ibn Kinanah, otherwise I shall flog him in punishment.

Volume 1, Parts 1.2.17

He (Ibn Sa'd) said: Ma'n Ibn `Isa informed us; he said: Ibn Abi Dhib informed us on the authority of one who is not suspected of untrustworthiness; he informed us on the authority of 'Amr Ibn al-`As that the Prophet said:

I am Muhammad Ibn `Abd Allah. And he traced his lineage till he

reached al_Nadr Ibn Kinanah, so whoever tells otherwise speaks a lie.

Volume 1, Parts 1.2.18

Yazid Ibn Harun and 'Abd Allah Ibn Numayr informed us; they said: Isma'il Ibn Abi Khalid informed us on the authority of Qays Ibn Abi Hazim:

That a man came to the Prophet, while standing before him, he began to tremble in terror; the Prophet said to him: Be patient, I am not a king, I am only the son of a Qurayshite woman who used to eat qadid (sliced meat dried in sun).

Volume 1, Parts 1.2.19

He (Ibn Sa'd) said: Hushaym Ibn Bashir informed us: he said: Husayn informed us on the authority of Abu Malik, he said:

The prophet had relationship with all the branches of the Quraysh and there was no sub-tribe which had not a share in his relationship; it is why God said to him: Say (O Prophet), I do not want a return for my solicitations but that you should show considerations for my relationship and protect me.

Volume 1, Parts 1.2.20

He (Ibn Sa'd) said: Sa'id Ibn Mansur informed us; he said: Hushaym informed us; he said: Dawud informed us on the authority of Sha`bi: he said:

There were divergent interpretations of this verse; ... so it was written to Ibn `Abbas who replied that the Prophet had relationship with all the branches of the Quraysh and there was no sub-tribe which had not a share in his genealogy, so God the Most High and Exalted revealed to him: Say (O Prophet!), I want no return for my solicitations except the relationship that subsists between us, you should have a consideration for it and protect me. (Surah 42:23)

Volume 1, Parts 1.2.21

Ya`qub Ibn Ishaq al-Hadrami informed' us; he said: 'Amr Ibn Abi Zà'idah informed us; he said:

I heard `Ikrimah interpreting the verse of God ... He said: There was scarcely a sub-tribe of the Quraysh, which had not a relationship with the Prophet; so he said to them if they were not protecting him for what he had brought to them, they could protect him for his relationship.

Volume 1, Parts 1.2.22

Ahmad Ibn `Abd Allah Ibn Yunus informed us; he said: Isra'il informed us on the authority of Salim, he on the authority of Sa'id Ibn Jubayr:

In the interpretation of the verse ... He interpreted it thus: Show me consideration of my relationship with you.

Volume 1, Parts 1.2.23

He (Ibn Sa'd) said: Waki` Ibn al-Jarráh informed us on the authority of his father, he on the authority of Isra'il, he on the authority of Abu Ishaq, he on the authority of al-Bara Ibn 'Azib; (second chain), he (Ibn Sa'd) said: `Ubayd Allah Ibn Musa al-`Abasi, Qabisah Ibn 'Uqbah al-Suwá'i and al-Dahhak Ibn Makhlad al-Shaybàni informed us; they said: Sufyan al-Thawri informed us on the authority of Abu Ishàq, he on the authority of al-Bara Ibn 'Azib; (third chain) he (Ibn Sa'd) said: Wahb Ibn Jarir Ibn Hazim, 'Affan Ibn Muslim and Hisham Abu al-Walid 'Abd al-Malik a1-Tayalisi said: Shu`bah informed us on the authority of Abu Ishaq; he on the authority of al-Bara Ibn 'Azib

That he heard the Prophet reciting on the day of Hunayn: "I am a Prophet and there is no falsehood in (this claim), and I am the grandson (lit: son) of `Abd al-Muttalib."

Volume 1, Parts 1.2.24

He (Ibn Sa'd) said: "Al-Dahhak Ibn Makhlad al-Shaybàni informed us on the authority of Shabib Ibn Bishr, he on the authority of 'Ikrimah, he on the authority of Ibn 'AbbAs:

"He interpreted the verse (*Al-Qur'an*, 26:219 and your turning in those prostrating) as from Prophet to Prophet, from Prophet to Prophet till

(Allah said) I shall raise you as a Prophet."

Volume 1, Parts 1.2.25

He (Ibn Sa`d) said: Sa'id Ibn Sulayman al-Wàsi and Muhammad Ibn al-Sabbáh al-Bazzàz (cloth-merchant) informed us on the authority of Isma'il Ibn Ja'far; he said: `Amr i.e. Ibn Abi 'Amr the mawlá of al-Muttalib informed us on the authority of Sa'id i.e. al-Magburi; he informed us on the authority of Abu Hurayrah, saying:

The Prophet said: I have been raised in the best period of mankind i.e. every successive period was better and mine is the best.

Volume 1, Parts 1.2.26

He (Ibn Sa`d) said: Abd al-Wahháb Ibn `Atá al-`Ijli informed us on the authority of Said Ibn Abi 'Arubah, he on the authority of Qatàdah; he said:

It has been mentioned to us that the Prophet said: When God wants to raise a prophet He chooses the best tribe of the people and then He chooses the best man.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

3. ACCOUNT OF THE PROPHETS FROM WHOM THE APOSTLE OF ALLAH WAS DESCENDED



Volume 1, Parts 1.3.1

He (Ibn Sa`d) said: Muhammad Ibn Abi Sufyan Humayd al-`Abdi informed us on the authority of Sufyan Ibn Sa'id al-Thawri, he on the authority of Hishám Ibn Sa`d, he on the authority of Sa'id al-Magburi, he on the authority of Abu Hurayrah; he said:

The Prophet said: All people are children of Adam and Adam rose from the dust.

Volume 1, Parts 1.3.2

He (Ibn Sa'd) said: Al-Fadl Ibn Dukayn and Muhammad Ibn 'Abd Allah al-Asadi said: Sufyan informed us on the authority of 'AtA Ibn al-Sa'ib, he on the authority of Sa'id Ibn Jubayr; he said:

Adam was born in the land called *Dahna* (a plateau). (*Al-Tabari, Vol. 1, P. 60*)

Volume 1, Parts 1.3.3

He (Ibn Sa'd) said: Muhammad Ibn 'Abd Allah al-Asadi and Khallad Ibn Yahya said: Mis'ar informed us on the authority of Abu Hasin; he said:

Sa'id Ibn Jubayr said to me: Do you know why Adam was named Adam? Because he was created from the skin of the earth. (*Al-Tabari, Vol. 1, p. 46*)

Volume 1, Parts 1.3.4

He (Ibn Sa'd) said; Hawdhah Ibn Khalifah informed us, saying: `Awf informed us on the authority of Qusamah; he said: I heard Abu Musa al-Ash`ari saying: The Prophet said:

Verily Allah created Adam out of handful of dust, He seized from every kind of soil of the earth, so the children of Adam became of various types according to the soil; such as red, white, black and other shades of them, soft and hard, and stinking and good.

Volume 1, Parts 1.3.5

He (Ibn Sa'd) said: `Amr Ibn Asim al-Kilabi informed us saying: al-Mu'tamar Ibn Sulayman informed us on the authority of 'Asim al-Ahwal (squint-eyed), he on the authority of Abu Qulabah; he said:

Adam was created out of the skin of the earth of each type-black, red, white, hard and soft; and al-Hasan said something similar to it; and that his trunk was created out of a levelled ground.

Volume 1, Parts 1.3.6

He (Ibn Sa`d) said: Abu Qatan 'Amr Ibn al-Haytham informed us saying: Shu'bah informed us on the authority of Abi Hasin, he on the authority of Sa'id Ibn Jubayr; he said:

Adam was called Adam because he was created from the crust of the earth and he was called *Insan* (forgetful) because he forgot.

Volume 1, Parts 1.3.7

He (Ibn Sa`d) said: Husayn Ibn Hasan al-Ashqari informed us saying: Ya`qub Ibn `Abd Allah al-Qummi informed us on the authority of Ja'far i.e. Ibn Abi al-Mughirah, he on the authority of Sa'id Ibn Jubayr, he on the authority of Ibn Mas'ud; he said:

Allah sent Iblis who obtained from the crust of the earth its sweet and saltish (clay), then (Allah) created Adam; whoever is created of his sweet part will enter heaven although he be the son of an impious person, and whoever is created out of the saltish part will enter hell although he be the son of a pious person. For this reason Iblis said (to Allah): Am I to prostrate before one whom Thou hast created out of clay? He said this because he had brought the clay and Adam was so named because he was created out of the crust of the earth. (*Al-Tabari, Vol. I, p. 46*)

Volume 1, Parts 1.3.8

He (Ibn Sa`d) said: Al-Hasan Ibn Musa al-Ashyab and Yunus Ibn Muhammad al-Muwaddib said: Hammád Ibn Salamah informed us on the authority of Thabit al-Bunáni, he on the authority of Anas Ibn Malik; he said: The Prophet, may Allah bless him, said:

When Allah fashioned Adam, He left him until He liked. In the meantime Iblis went on circumambulating round him; when he discovered him to the hollow, he said: this creature will not straighten.

Volume 1, Parts 1.3.9

He (Ibn Sa`d) said: Mu`adh Ibn Mu'àdh al-`Anbarl informed us, saying: Sulaymàn al-Taymi informed us saying: Abu 'Uthman al-Nahdi informed us on the authority of Salman al-Fárisi or Ibn Masud; he said:

Allah kneaded the clay of Adam for forty nights or he said forty days,

then He struck it with His hand and then its pleasant portion came into His right hand and noxious portion into His left hand. Then He mixed them. He (Ibn Sa'd) said: it is why He brings living things out of the dead and dead ones from the living.

Volume 1, Parts 1.3.10

Ismá'il Ibn `Abd Allah Ibn Abi Uways al-Madani informed us saying: My father related to me on the authority of `Awn Ibn 'Abd Allah Ibn al-Harith al-Hàshimi, he on the authority of his brother `Abd Allah Ibn `Abd Allah Ibn al-Harith, he on the authority of his father; he said: The Prophet said:

Verily Allah created Adam with His own hand. (*Al-Qur'an*, 23:12-14; 32: 7, etc)

Volume 1, Parts 1.3.11

He (Ibn Sa'd) said: Isma'il Ibn `Abd al-Karim al-San`ani informed us; he said: 'Abd al-Samad Ibn Ma`qil related to me saying: I heard Wahb Ibn Munabbih saying:

Allah created the children of Adam as He liked and from whatever He liked, so they became what they are, so blessed be Allah, the best of Creators. He created him from dust and water and out of them his flesh, blood, hair bones and all his body. This is the beginning of the creation of the children of Adam. Then breath was blown into him; with which he stands, sits, hears, sees, and knows what the animals know, and avoids what they avoid. Then soul was given to him with which he discerns right from wrong and guidance from misguidance, and fears, goes ahead, conceals, learns, and manages all his affairs.

Volume 1, Parts 1.3.12

He (Ibn Sa`d) said: Khallad Ibn Yahyà informed us saying: Hisham Ibn Sa'd informed us, saying: Zayd Ibn Aslam informed us on the authority of Abu Sálìh, he on the authority of Abu Hurayrah; he said:

The Prophet said: When Allah created Adam, He touched his back and all souls which are to be created up to the day of resurrection fell from his back, then He created a glow of light between their eyes, then He

presented them to Adam who asked as to who they were. (Allah) said: Your offspring. Then he saw a man whose light was much liked by him and he (Adam) inquired about him. He was informed that his name was Dawud. Then he inquired as to how long he will live; he was informed that his life would be sixty years. Then Adam said: Enhance his life by forty years and the same may be diminished from mine. He (Allah) said: That it was to be noted and sealed and that there would be no change in it. He (the Prophet) said: When Adam's life came to an end and the angel of death came to him: he (Adam) said: Do not yet remain forty years out of my life? He was informed that these he had bestowed on Dawud, one of his offspring. The Prophet remarked that he denied it and like him his children also deny: and Adam forgot, so his children forgot: and Adam committed a mistake and so his children commit mistakes. (Al-Tabari, Vol.I p.77,78)

Volume 1, Parts 1.3.13

Al-Hasan Ibn Musá al-Ashyab informed us, saying: Hammád Ibn Salamah informed us on the authority of `Ali Ibn Zayd, he on the authority of Yusuf Ibn Mihrán, he on the authority of Ibn Abbas; he said:

When the verse of faith was revealed, the Prophet said: The first person who denied was Adam; he denied thrice: once when Allah created Adam, touched his back, took out his offspring and presented them to him, he saw among them a person with light and asked Allah which of his offspring he was. He (Allah) said: It is your offspring, Dawud. Then he inquired about his age which was said to be sixty years. Thereupon he prayed to Allah to add to his age. He (Allah) said: No! save that you have your own life diminished equal to the period you want to add to his age. The Prophet said that Adam's life was destined to be one thousand years. Thereupon Adam said: O my Lord ! add to his life from mine. Then forty years were added to it and a document was executed and the angels were witnesses to it. When Adam was at the point of death and the angels came to extract his soul, he said that forty years of his life still remained. They replied that he had donated those years to his offspring, Dawud. Thereupon he said: O my Lord! I did not do it. Then Allah revealed that book and the witnesses gave evidence: then Allah completed one thousand years of Adam's life, and one hundred years of Dawud's life. (Al-Tabari, Vol.I,p.78)

Volume 1, Parts 1.3.14

He (Ibn Sa`d) said: Ismâ`il Ibn Ibrahim al-Asadi, who is Ibn `Ulayyah,

informed us on the authority of Kulthum Ibn Jabr, be on the authority of Sa'id Ibn Jubayr, he on the authority of Ibn `Abbas, about His (Allah's) words:

"And (remember) when thy Lord brought forth from the children of Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily! We testify." (Al-Qur'an 7:172) (Ibn `Abbas said): Then your Lord touched the reins of Adam, then all the souls, that He is to create till the day of resurrection, emerged at Na'man, beyond `Arafat; then He obtained a covenant from them. Am I not your Lord? They said: Yea, verily! We testify.

Volume 1, Parts 1.3.15

Isma'il said:

Rabi'ah Ibn Kulthum related to us, on the authority of his father, in this *hadith*. "They said: Yea, verily! we testify: (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware."

Volume 1, Parts 1.3.16

He (Ibn Sa`d) said: Sulayman Ibn Harb informed us saying: Hammad Ibn Zayd informed us on the authority of Kulthum Ibn Jabr, he on the authority of Sa'id Ibn Jubayr, he on the authority of Ibn `Abbas, he said:

Your Lord touched the reins of Adam at Na'man, this very Na'man, (i.e. Na'man al-Arak, a valley beyond `Arafah) and brought forth every soul that He is to create up to the Day of Resurrection; then He (Allah) obtained the covenant. (Ibn Jubayr) said: then he recited: "And (remember) when thy Lord brought forth from the children of Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily! We testify." (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware; Or lest you should say: (It is) only (that) our fathers ascribed partners to Allah of old [and we were (their) seed after them.]" (Al-Qur'an 7:172-3)

Volume 1, Parts 1.3.17

Sa'id Ibn Sulayman al-Wasiti informed us saying: Mansur i.e. Ibn Abi al-

Aswad informed us on the authority of 'Ata Ibn al-Sa'ib, he on the authority of Sa'id Ibn Jubayr, he on the authority of Ibn `Abbas; he said:

Allah created Adam on a mound, then touched his reins and brought forth every soul that He is to create upto the Day of Resurrection, saying: "Am I not your Lord? They said: Yea, verily. "He (Ibn `Abbas) said: Allah says: "We testify. (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware." (Al-Qur'an 7:172) Sa'id Ibn Jubayr says: They hold the view, the covenant was made that day.

Volume 1, Parts 1.3.18

He (Ibn Sa'd) said: Abu Hudhayfah al-Nahdi Musa Ibn Mas'ud informed us (saying): Zuhayr Ibn Muhammad informed us on the authority of `Abd Allah Ibn Muhammad Ibn `Aqil, he on the authority of `Abd al-Rahman Ibn Yazid al-Ansari, he on the authority of Abu Lubabah Ibn `Abd al-Mundhir:

Verily the Prophet said: Friday is the chief of days and greatest of them before Allah. He created Adam in that day, he was cast on the earth in that day and in that day Allah made him die. (Al-Tabari, Vol.I,p.57)

Volume 1, Parts 1.3.19

He (Ibn Sa'd) said: `Affan Ibn Muslim informed us (saying): Hammad Ibn Salamah informed us on the authority of Muhammad Ibn `Umar, he on the authority of Abu Salamah, he on the authority of `Abd Allah Ibn Salam; he said:

Allah created Adam in the later part of Friday. (Al-Tabari, Vol.I,p.58)

Volume 1, Parts 1.3.20

'Amr Ibn al-Haytham informed us (saying): Shu`bah informed us on the authority of Hakam, he on the authority of Ibrahim; he said: Salman said:

The first part created of Adam was his head, and his body was created which he was seeing. He (Salman) said: His two feet still remained when it was the time of `Asr (the declining day), then he said: O Lord of the night! quicken, the night is approaching, and Allah said: "for man was

very hasty". (Al-Qur'an 17:11) Probably a mistake or misprint since in the Qur'an the verse runs. The second verse on the subject is ("Man is made of haste"). (Al-Qur'an 21:37); Al-Tabari quotes the verse correctly. See Vol. I,p.58

Volume 1, Parts 1.3.21

He (Ibn Sa`d) said: Muhammad Ibn Humayd al-`Abdi informed us on the authority of Ma`mar, he on the authority of Qatadah relating to His (Allah's) words, *min tin* (from clay); he said:

Adam was extracted out of the earth.

Volume 1, Parts 1.3.22

He (Ibn Sa`d) said: Muhammad Ibn Humayd al-`Abdi informed us on the authority of Ma`mar, he on the authority of Qatadah relating to His (Allah's) saying:

Anshana khalqan akhar (and then produced it as another creation); (Al-Qur'an 23:14) he said: some (people) say it refers to the growth of hair, while others say it refers to the blowing of soul (into his body).

Volume 1, Parts 1.3.23

Hammed Ibn Khalid al-Khayyat informed us on the authority of Mu`awiyah Ibn Salih, he on the authority of Rashid Ibn Sa'd; he said: `Abd al-Rahman Ibn Qatadah al-Sulami, who was one of the Companions of the Prophet, related to us: I heard the Prophet saying:

Verily Allah created Adam, then He brought forth his seed from his reins and said: They will be in the heavens and I care not and they will be in the hell and I care not. Thereupon a man said: Then why should we do anything at all? He (Prophet) replied: for what is destined to happen.

Volume 1, Parts 1.3.24

Muhammad Ibn Muqatil al-Khuràsanl informed us (saying): `Abd Allah Ibn al-Mubàrak informed us: Ismá`il Ibn Rafi informed us that he heard Sa'id: al-Maqburi saying that Abu Hurayrah said:

The first part of Adam through which spirit passed were his eyes and nostrils; when the soul passed to other parts he sneezed, and Allah inspired him to praise Him, which he did and Allah said to him: May your Lord show you mercy. Then Allah said to him: O Adam ! go to this group and say to them: Peace be on you, and see what they reply. He did accordingly, then he came back to the All Powerful Allah, Who asked him, although He is Omniscient, what they had said, He (Adam) said: they replied: On you be the peace and blessing of Allah. Then He (Allah) said to him: O Adam ! this will be (the form of) your greeting and that of your children. (Al-Tabari, Vol.I,p 48-9)

Volume 1, Parts 1.3.25

He (Ibn Sa`d) said: Hishám Ibn Muhammad informed us on the authority of his father, he on the authority of Abu Sálìh, he on the authority of Ibn `Abbas; he said:

When spirit was blown into Adam, he sneezed and said: All praise be to Allah, the Lord of the worlds. Then Allah said: May thy Lord bless thee! Ibn `Abbas said: His mercy went before His wrath.

Volume 1, Parts 1.3.26

He (Ibn Sa`d) said: `Affan Ibn Muslim and Hasan Ibn Musa al-Ashyab informed us; they said: Hammad Ibn Salamah informed us on the authority of 'Ali Ibn Zayd, he on the authority of Yusuf Ibn Mihrán, he on the authority of Ibn `Abbas; he said:

When Allah created Adam, his head touched the sky, then Allah established him on the earth and reduced him to sixty cubits into seven cubits.

Volume 1, Parts 1.3.27

He (Ibn Sa`d) said: 'Abd al-Wahhab Ibn `Ata al-`Ijli informed us on the authority of Sa'id, he on the authority of Qatadah, he on the authority of al-Hasan, he on the authority of 'Utayyi, he on the authority of Ubayyi Ibn Ka'b, he on the authority of the Prophet; he (Prophet) said:

Verily Adam was very tall like a plam having thickly grown hair, but when he committed the error, his nakedness became apparent to him and

prior to it he had not seen it; so he began running in the heaven and a tree obstructed his path, and he said to it: Let me go. The tree said: No! I'll not let you go. The Prophet said: The Lord said to him: O Adam ! do you escape from me? He said: I feel ashamed, before Thee. (Al-Tabari, Vol.I,p.80)

Volume 1, Parts 1.3.28

He (Ibn Sa`d) said: Said Ibn Sulaymàn informed us: `Abbàd Ibn al `Awwàm informed us on the authority of Said Ibn Abi 'Arubah, he on the authority of Qatadah, he on the authority of a1-Hasan, he on the authority of Ubayyi Ibn Ka`b:

Who made a similar narration but did not ascribe it to the Prophet.

Volume 1, Parts 1.3.29

Hafs Ibn `Umar al-Hawdi informed us: Abu Hamzah Ishaq Ibn Rabi` al-Attar informed us on the authority of al-Hasan, he on the authority of `Utayyi, he on the authority of Ubayyi Ibn Ka`b; he said:

Adam was tall, of brown complexion, having curly hair as on a high palm-tree.

Volume 1, Parts 1.3.30

He (Ibn Sa`d) said: Yahyá Ibn al-Sakan informed us: Hammad Ibn Salamah informed us: `Ali Ibn Zayd Ibn Jud'An informed us on the authority of Sa'id Ibn al-Musayyib; he said: The Prophet, may Allah's peace be on him, said:

The people of heaven will enter it without clothes, beardless, having curly hair, with collyrium applied to their eyes and with the stature of Adam, sixty cubits into seven cubits.

Volume 1, Parts 1.3.31

He (Ibn Sa`d) said: Ahmad Ibn 'Abd Allah Ibn Yunus informed us: Fudayl Ibn `Iyad informed us on the authority of Hishám, he on the authority of al-Hasan; he said:

Adam wept for heavens for three hundred years.

Volume 1, Parts 1.3.32

'Amr Ibn al-Haytham and Háshim Ibn al-Qasim al-Kinani informed us; they said: Al-Mas`udi informed us, on the authority of Abu `Umar al-Shami, he on the authority of `Ubayd Ibn al-Khashkhash, he on the authority of Abu Dharr; he said:

I asked the Prophet, may Allah's peace be on him, who was the first Prophet? He replied: It was Adam. I said: Was he a Prophet? He said: Yes! the one with whom Allah had talked. He (Abu Dharr) said: How many of them are *Mursal* (Messengers)? He (Prophet) replied: A large number, that is three hundred and fifteen. (315)

Volume 1, Parts 1.3.33

He (Ibn Sa`d) said: Abu Salamah Musá Ibn Ismà`il al-Tabudhaki informed us: Hammàd Ibn Salamah informed us on the authority of `Abd Allah Ibn 'Uthman Ibn Khuthaym, he on the authority of Sa'id Ibn Jubayr, he on the authority of Ibn `Abbas; he said:

Adam had four children comprising of two twins, one male and one female in each pair. The sister born with the agriculturist was pretty and the other born with the herdsman was ugly. So the agriculturist said: I have better claim on her. The herdsman said: I have better claim on her. The herdsman said: Woe to thee ! dost thou want preference over me because of her beauty. Come on! Let us each make an offering. If thy offering is accepted, thou wilt have better claim on her, and if my offering is accepted I shall have better claim on her. He (Ibn `Abbas) said: Both of them offered offerings and the herdsman offered a white ram with large eyes, strong horns, while the agriculturist brought forth some food. The ram was accepted and it was preserved in the heaven for forty autumns and the same ram was slaughtered by Ibrahim. Thereupon the agriculturist said (to the herdsman): I shall kill thee. The herdsman replied: "Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee, Lo! I fear Allah, the Lord of the worlds. Lo! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become of the owners of the fire. That is the reward of the evildoers." (Al-Qur'an 5:28-29) Then he kill him. The sinners among Adam's children are the progeny of this tansgressor. (Al-Tabari, Vol.I,p.70)

Volume 1, Parts 1.3.34

He (Ibn Said) said: Musà Ibn Ismá'il informed us: Hammàd Ibn Salamah informed us on the authority of `Ali Ibn Zayd, he on the authority of Yusuf Ibn Mihran, he on the authority of Ibn 'Abbas; he said:

Adam used to wed his daughter of one twin pair with the son of the other and vice versa.

Volume 1, Parts 1.3.35

He (Ibn Sa`d) said: Hafs Ibn `Umar al-Hawdi informed us: Isháq Ibn al-Rabi` informed us on the authority of al-Hasan, he on the authority of `Utayyi, he on the authority of Ubayyi Ibn Ka`b; (he said):

Verily when the hour of Adam's death approached, he said to his sons: O my sons ! find a fruit of the heaven which I urgently desire. His sons went out, and they were searching fruit for his disease. In the meantime they met the angels of Allah, who asked them: O sons of Adam ! what do you want? They said: Our father wants a heavenly fruit so we are seeking it. They said: Go back, the command of Allah has been carried out; their father had expired. Then the angels seized Adam, washed his body, perfumed it and enshrouded it, and they dug a grave and prepared a burial place. Then an angel came forward to say funeral prayers; other angels stood in a row behind him, and Adam's children behind them. Then they placed the body in the grave and levelled it. Then they said: O children of Adam ! this is your way and this will be your practice.

Volume 1, Parts 1.3.36

He (Ibn Sa`d) said: Sa'id Ibn Sulayman informed us: Hushaym informed us: Yunus Ibn `Ubayd informed us on the authority of Hasan who said: `Utayyi al-Sa`di informed us on the authority of Ubayyi Ibn Ka`b; he said:

When Adam was on the point of his death he said to his sons: Go and find out a heavenly fruit. His sons went out. When they came face to face with the angels, they said: Whither do you intend (to go)? They said: Our father had sent us to bring forth a heavenly fruit. They said: Go back, it is over. They returned accompanied by the angels till they came near Adam. When Eve saw them (angels) she was scared and came near Adam

to be close to him. Adam said to her: Be away from me, because of thee I suffered, make room between me and the angels of my Lord. So they extracted his soul, then washed his body, enshrouded it and perfumed it. Then they said funeral prayers over him and digging a pit they interred him and said: O children of Adam ! this is the practice to be followed for your dead.

Volume 1, Parts 1.3.37

He (Ibn Sa`d) said: Khálid Ibn Khidàsh Ibn `Ajlàn informed us: `Abd Allah Ibn Wahb informed us on the authority of 'Amr Ibn al-Hàrith, he on the authority of Yazid Ibn Abi Habib, he on the authority of one who narrated on the authority of Abu Dharr; he said:

I heard the Prophet, may Allah bless him, saying: Allah created Adam out of three kinds of soil, black, white and fertile.

Volume 1, Parts 1.3.38

He (Ibn Sa`d) said: Khàlid Ibn Khidàsh informed us: Hammad Ibn Zayd informed us on the authority of Khalid al-Hadhdha; he said:

Once I went out and heard people say that al-Hasan had said; so I met him and said: O Abu Sa'id! Was Adam created for sky or for earth? He said: O Abu Manazil ! what do you mean by this? He was created for the earth. I (al-Hadhdha) said: Do'nt you see if he had abstained from eating the fruit of (the prohibited tree). He said: Since he was created for the earth it was necessary for him to eat it.

Volume 1, Parts 1.3.39

Khálid Ibn Khidàsh informed us: Khàlid Ibn 'Abd Allah informed us on the authority of Bayán, he on the authority of al-Sha`bi, he on the authority of Ja`dah Ibn Hubayrah: he said:

The tree through which Adam was put to trial was vine; and the same is the cause of trial for his progeny.

Volume 1, Parts 1.3.40

He (Ibn Sa'd) said: Khalid Ibn Khidash informed us: `Abd Allah Ibn Wahb informed us on the authority of Sa'id Ibn Abi Ayyub, he on the authority of Ja'far Ibn Rabi'ah and Ziyad, Mawlá of Mus'ab; they said:

The Prophet was asked if Adam was a Prophet or an angel. He replied: A Prophet who had discourse with Allah.

Volume 1, Parts 1.3.41

He (Ibn Sa'd) said: Knhàlid Ibn Khidash informed us: `Abd Allah Ibn Wahb informed us on the authority of Ibn Lahi`ah, he on the authority of Harith Ibn Yazid Ibn `Ali Ibn Rabáh, he on the authority of 'Uqbah Ibn 'Amir, hè on the authority of Apostle of Allah; verily he said:

All human beings are the seeds of Adam an Eve. As the weight of a short measure of a *sa* will not bring advantage to anyone so Allah will not ask about your genealogy on the Day of Resurrection. The most honoured of you in the sight of Allah is the most pious of you.

Volume 1, Parts 1.3.42

He (Ibn Sa'd) said: Hishàm Ibn Muhammad informed us: My father informed me on the authority of Abu Salih, he on the authority of Ibn `Abbas; he said:

Adam was externed from the Paradise between the *Zuhr* (afternoon) and `Asr (the declining of day) prayers. His stay in de Paradise had been half the day of the next world, and the day there is equal to one thousand years based on the calculation made by the people of this world. He was cast down on a mountain in India known as Nawdh and Eve cast at Juddah. Adam came down from Paradise bringing its breeze, which stuck to its trees and valleys and filled it with perfume. It is through the breeze which descended with Adam that perfumes grew, And they say that myrtle came down with him and the Black Stone also descended with him, and that it was more white than ice, and also Moses` staff which was of myrtle-wood from the Paradise and was ten cubits in length equal to the height of Moses. Myrrh and libanum also came with him. Then he was provided with anvil, hammer and pincers. When Adam descended down on the mountain, he saw an iron-bar on the mountain. So he said: It is from this. Then he began to break with the hammer the trees which had been old and withered. Then he kindled fire and burnt the iron-bar till it melted and the first thing made out of it was a knife with which he began to work, then he built an oven which was inherited by Nuh, and

from this oven gushed out boiling water bringing torment in India.

When Adam made a pilgrimage (hajj) he placed the Black Stone at the mountain of Abu Qubays. It emitted light in dark nights as the bright moon, and illuminated Makkah. Only four years before Islam when menstruating women and unclean people touched it, it grew black and the Quraysh cast it down from Abu Qubays. Adam made forty pilgrimages from India to Makkah on foot. When Adam was cast down his head touched the sky and so he became bald and his children inherited that baldness. The beasts of the land were afraid of him and became wild. Adam could hear the voice of angels on that mountain and could feel the air of the heaven, so his body began to diminish in length till it was sixty cubits; this was his height till his death. None of his children was ever equal to him in beauty except Joseph. Then Adam said: O my Lord! I was Thy neighbour in Thy abode and there is no Lord to me except Thee and no Protector except Thee; I was eating every thing in comfort and living wherever I liked. Then Thou made me descend on this holy mountain where I heard the voices of the angels and saw them circumambulating round the Throne and felt the air and perfume of the Paradise, than Thou cast me on this land and diminished my stature to sixty cubits and I ceased to hear the voices (of the angels) and see them, and the air of the Paradise vanished. Thereupon Allah the Most Blessed and the Most High, replied: O Adam ! on account of your sins I did this with you. When Allah noticed the nakedness of Adam and Eve.

He commanded him to slaughter a male sheep out of the eight pairs which Allah had cast from the Heavens. So Adam took the male sheep and slaughtered it. Then he obtained its wool which Eve span. Then Adam along with Eve weaved it. So Adam weaved a garment for himself and a shift and a head-covering for Eve. Both of them dressed themselves in their garments and met together on the day of *Jam'a* and therefore the day was named *Jam'a* ; they recognised each other at `Arafah and so it was named `Arafah. They wept for what they had lost, for two hundred years, and they did not eat nor drank anything for forty days. Then they began to eat and drink, and at that time they were on the mountain of Nawdh on which Adam was thrown down. He did not go to Eve for one hundred years, then he cohabited with her and she conceived and bore the first-born twins, Qabil (Cain) and his sister Lubud. Then she conceived again and bore another twins Habil (Abil) and his sister Iqlima. When they attained puberty, Allah commanded Adam to wed the first-born male to the second-born female and vice versa. By chance the twin-sister of Qabil was beautiful and the twin-sister of Habil was ugly. Adam made this proposal knows to Eve who put it before her sons. Habil consented to the proposal and Qabil resented it and said: It is not command of Allah, O Adam ! but it is thy proposal. Then Adam asked

them to present an offering (adding that) he whose offering would be consumed by celestial fire would have better claim (to win Lubud). Both of them agreed.

Then Habil who was the owner of goats brought forth the best of them as well as butter and milk. Qabil, on the other hand was a tiller of land and took a sheaf of the worst quality. Then both of them ascended the mountain of Nawdh and Adam was with them. They presented their offerings and Adam prayed to his Lord; Qabil said to himself: I care little for the acceptance of my offering, but I shall never allow Habil to marry my sister. In the meantime celestial fire descended and consumed the offering made by Habil, leaving aside that of Qabil because he was not clean of heart. Then Habil went out and Qabil came to him, when (Habil) was with his flock and said to him: I shall slay you. He (Habil) said: Why will you kill me? He replied: Because Allah accepted thy offering and rejected mine and returned it to me, and that you will marry my beautiful sister, and I shall have to marry your ugly sister, and after today people will talk that you are superior to me. Habil said to him: "Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee, Lo ! I fear Allah, the Lord of the Worlds, Lo ! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become one of the owner of the Fire, That is the reward of evil-doers." (Al-Qur'an 5:28-29) As regards his saying: My sin signifies that thou shall be a sinner when thou killest me, which will be added to thy sins before killing me. Thereupon he killed him and then became repentant. He left his body and did not inter it. Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse. (Al-Qur'an 5:31)

He had killing him in the evening and next morning he was thinking what to do with it (corpse). Suddenly he saw a raven scratching the earth for a dead raven. Then he said to himself: Woe to me ! I did not even have the understanding of this raven to hide the naked corpse of my brother. (al-Tabari, Vol.I,p.68) As he said, Woe to me, he became repentant. Then he took Qabil in his hand and descended from the mountain of Nawdh. Thereupon Adam said to Qabil: Get out, you will always be frightened whenever you will come across some one and you will not feel peaceful. So none of his children passed by him but struck him. Once one of his sons who was blind came to him with his son, and the boy said to him that there was his father Qabil towards whom he (blind son) threw a stone which hit Qabil, and he died forthwith. Thereupon the blind man's son informed him that as a result of his throwing the stone his father Qabil had died. The blind man slapped his son who also succumbed to injury. Then the blind man said: Woe to me, I killed my father with my stone, and my son with my slap.

Subsequently Eve conceived and bore Shith and his twin sister 'Azura. He was named Hibat Allah (the gift of Allah); this name was derived from Habil, so Gabriel said to her when she gave birth to him: This is the gift of Allah in exchange for Habil and it is in Arabic Shith, in Syriac Shath and in Hebrew Sheth. Adam made his will for him. The day when Shith was born Adam was one hundred and thirty years old. "And when he covered her she bore a light burden, and she passed (unnoticed) with it". (*Al-Qur'an*, 7:189)

Then he said: She stood and sat. Then Satan came to her in disguise and said to her: O Eve ! what is this inside of you. She replied: I know not. Then he said: May be one of the beasts like these. Then she said: I know not. Then he drew away from her till she felt some heaviness in her. Thereupon he appeared again before her and said: O Eve ! how do you feel? She said: I am afraid it may be deformed like one with which you have frightened me, I can't remain standing when I stand. Then he suggested: If I pray to Allah I hope He will form him a human being like you and Adam, only if you name him after me. She said: Yes. Then he turned away from her and she said to Adam: An informer came to me and said to me that in my womb was a beast, and I also feel some burden and fear it may be as he has informed me. There was no worry to Adam and Eve save this, till she delivered it. About this Allah says: "They cried unto Allah, their Lord, saying: If Thou givest unto us aright we shall be of the thankful". (*Al-Qur'an*, 7:189)

This was their prayer before the delivery. When a perfect boy was born to them, he (Satan) came to her and said: Will you not name him after me as you have promised? She asked him: What is your name? His name was 'Azazil. If he had mentioned this name she would have recognized him, so he said: My name is Harith. Thereupon she gave him the name of `Abd al-Harith who died, and Allah said: "But when He gave them aright, they ascribed unto Him Partners in respect of that which He had given them. High is He, Exalted above all that they associate (with Him)." (*Al-Qur'an*, 7:190, cf. *al-Tabari*, Vol. I, p. 75)

Subsequently Allah revealed to Adam: There is a sanctuary opposite to my Throne, so go and erect a house for me and circumambulate round it as you have seen the angels doing round My Throne, and there I shall accept thy prayer and of thy sons who obey Me. Thereupon Adam said: O Lord ! how can I? I have no power and I have no guidance. Then Allah sent an angel who led Adam to Makkah. But on the way when Adam passed by a garden or a place pleasing to him he said to the angel to get down, but he said: Go on. At length he halted at Makkah. And on the way wherever he halted, it became a populated place, and from where he passed on, it became a wilderness and desolate. Then the House (of Allah)

was built with (material obtained from) five mountains-Sina, Zaytun. Lubnan, and Judi. Its plinth was made from Hira. When he had completed the work, the angel led him to `Arafat and instructed him in all the rituals which people perform even today. Then he returned to Makkah and circumambulated round the Ka`bah for a week. After that he returned to India and died on the mountain of Nawdh. Then Shith said to Gabriel to say funeral prayers over Adam. He said to him: Come forward and say funeral prayers over your father, and recite, Allah is great, thirty times, five as a part of obsequies and twenty-five in honour of Adam. Adam did not die as long as the number of his children and grand-children had not touched forty thousand people at Nawdh. Adam noticed in them adultery, drinking and disturbances, so he commanded the descendants of Shith and Qabil not to intermarry. The children of Shith kept Adam in a cave and appointed a watchman that none of the children of Qabil might approach him. And the persons who visited him and asked him to pray to Allah were the children of Shith. Then Adam's age was nine hundred and thirty six years. (*The Bible gives his age as 900 years only, vide Genesis: Chapter V, verse 6*)

After that a hundred persons of the children of Shith said: Lo ! we should see what our cousins i.e., the children of Qàbil are doing. Then the group of one hundred persons descended from the mountain and came across the same number of ugly women of the children of Qabil who detained them. They stayed there as long as Allah willed. Then another party of a hundred men decided to discover what had happened to their men. They also descended down the mountain and the women detained them also. Then all the members of the Shith family descended and sin spread as they intermarried and mixed together and the children of Qabil multiplied in large numbers till they filled the whole earth and they were the same who were drowned in Nuh's deluge.

Shith Ibn Adam begot Anush (*Cf. Genesis V, 7*) (Enos) and many others but with Shith left a will in favour of Anush. Then Anush begot Qaynan (*Cf. Genesis V, 9*) (Cainan) and many others but Anush left a will in Qaynan's favour. Then Qaynan begot Mahalàlil (Mahalaleel) (*Cf. Genesis V, 12*) and a large number but the will was in his favour. Then Mahalalil begot Yaridh (Jared) (*Cf. Genesis V, 15*); and he is called al-Yàridh also. There were sonny children but the will was in his favour. During his days idols were made, and whoever liked abandoned Islam. Then Yaridh begot Khanukh (Enoch), (*Cf. Genesis V, 18*) who is the Prophet Idris, and many others.

4. ACCOUNT OF EVE



Volume 1, Parts 1.4.1

He (Ibn Sa'd) said: Hajjáj Ibn Muhammad informed us on the authority of Ibn Jurays, he on the authority of Mujàhid respecting Allah's words ("and from it created its mate") (Al-Qur'an, 4:1); He said:

He (Allah) created Eve out of Adam's short rib, while he was asleep. Then he awoke and repeated Iththa, which signifies woman in Nabataean language.

Volume 1, Parts 1.4.2

He (Ibn Sa'd) said: Muhammad Ibn `Abd Allah al-Asadi informed us: Sufyàn Ibn Sa'id al-Thawri informed us on the authority of his father, he on the authority of a mawlá of Ibn `Abbas, he on the authority of Ibn `Abbas; he said:

She was named Eve because she was the mother of all human being. (Cf. Genesis, 3:20)

Volume 1, Parts 1.4.3

He (Ibn Sa'd) said: Hishám Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us on the authority of his father, he on the authority of Abu Salih, he on the authority of Ibn 'Abbas; he said:

Adam was cast down in India and Eve at Juddah. Then he came in her search and reached Jam'a; then Eve joined him, and so the place was known as al-Muzdalifah, and they had come together at Jam'a so it was known as Jam'a.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

5. PROPHET IDRIS



Volume 1, Parts 1.5.1

Hishàm Ibn Muhammad Ibn al-Sà'ib al-Kalbi informed us on the

authority of his father, he on the authority of Abu Sàlih, he on the authority of Ibn `Abbás; he said:

The first Prophet raised after Adam was Idris and he was Khinukh (Enoch) Ibn Yaridh (Jared), and he is al-Yàridh. So many of his noble deeds ascended the sky in one day, as from all mankind did not ascend in one month. So Iblis became envious of him and made his people disobey him. Thereupon Allah raised him to a high abode. Allah made him enter heaven and said: I am not going to extern him. This is from a long narration about Idris. Then Khinukh begot Mattushalikh (Methuselah) and several others, but he was the custodian. Then Mattushalikh (*The word signifies: The Prophet died*) begot Lamik (Lamech) and several others, and he was the trustee. Then Lamik begot Nuh.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

6. PROPHET NUH



Volume 1, Parts 1.6.1

He (Ibn Sa'd) said: Hishàm Ibn Muhammad Ibn al-Sà'ib al-Kalbi informed us on the authority of his father, he on the authority of Abu Sàlih, he on the authority of Ibn 'Abbas; he said:

The day when Nuh was born, Lamik was eighty-two years old. (*According to Genesis (Chapter V, verses 28-29) he was one hundred and eighty-two years old (182)*) There was none in those days to prohibit people from undesirable deeds, so Allah sent Nuh to them. He was four hundred and eighty years old (480) when he began preaching his mission, and continued for one hundred and twenty years (120). Then (Allah) commanded him to make an ark. He made her and mounted her when he was six hundred years old (600) they were drowned who were to be drowned. (*Cf. Genesis, Ch. 7*) He lived after leaving the ark for three hundred and fifty years (350). Nuh begot Sam (Shem), the complexion of whose children is white and tawny, Ham whose children were of black and white complexion, and Yáfith (Japeth) whose children were of fair and red complexion, and Kin'àn (Canaan) (*According to old Testament Canaan was the son of Ham and thus a grandson of Nuh; but he was not drowned, vide Genesis. Ch. 9, V. 18*) who was drowned. The Arabs call him Yam as their proverb says: The head of our uncle is Yam. The mother of all of them was one.

Nuh made the Ark at Nawdh and there the deluge started and Nuh

boarded the Ark and with him were his sons and daughters-in-law, the wives of his sons, and seventy-three (73) descendants of Shith, who had joined the fold of Islam; and thus there were eighty (80) people in the Ark. He loaded two pairs of all living species. The Ark was three hundred (300) cubits long, by the cubit of Nuh's grand-father, and its width was fifty (50) cubits and its height was thirty (30) cubits and it was six (6) cubits above water-level. It was closed but had three outlets; some of them were lower than the others. Then Allah made rain fall for forty nights and forty days. When the wild beasts and fowls suffered on account of rain, they came to Nuh and with him they grew tame; he loaded in the Ark two and two from every pair and bore the corpse of Adam which served as a screen between the males and females. They had boarded the Ark when ten days of the month of Rajab had passed and emerged from it on the tenth of Muharram. It is why he fasts on the tenth of Muharram who fasts. The water gushed in two halves; to this Allah refers in His words: "Then opened we the gates of heaven with pouring water". In this verse ... signifies ... 'pouring water'. "And caused the earth to gush forth springs, so that the waters met for a predestined purpose". (*Al-Qur'an*, 54:11-12) In this verse ... signifies ... (We split the earth). In this way the water gushed in two halves, one half from the heavens and the other half from the earth and the water overflowed the highest mountain by fifteen cubits. The Ark, therefore, with all in her, moved and went round the earth in six months. She did not rest on any thing till she approached the sanctuary (Haram) but did not enter it and went round it for a week. The house (of Allah) that Adam had erected was raised to the heaven to save it from being submerged and the same is known as Bayt-al-Ma'mur, and the Black Stone was placed at Abu Qubays. Then round the sanctuary she {the Ark} went on with her passengers till she reached al-Judi, which is a mountain close to the two castles of Mawsil. She stopped at Judi after six months, then it was said to her: "A far removal for wrong doing folk". (*Al-Qur'an*, 11:44) When she came to rest upon al-Judi, it was said: O earth ! swallow thy water and, O sky ! be clear of clouds" ... signifies ... (control). "And the water was made to subside". (*Al-Qur'an*, 11:44) The earth drenched it, so the water that had fallen from the sky turned into oceans.

He (Ibn Sa'd) said: The remainder of the water of the deluge flew into the valley of Hismá where it remained for forty years after the Deluge; then it dried away. After that Nuh disembarked from the Ark in a village, and every one of them (his companions) built a house for himself, and so it was called Suq al-Thamanin (Market of eighty persons). All the descendants of Qabil were drowned. All Nuh's forefathers upto Adam were believers.

He (Ibn Sa'd) said: Nuh cursed the lion to suffer always from fever, (humma); prayed for the dove for love and cursed the crow to get

insufficient sustenance.

Volume 1, Parts 1.6.2

He (Ibn Sa'd) said: Qabisah Ibn 'Ugbah al-Suwa'i informed as: Sufyan Ibn Sa'id al-Thawri informed us on the authority of his father, he on the authority of `Ikrimah; he said:

There were ten generations between Adam and Nuh and all of them were believers.

Volume 1, Parts 1.6.3

He (Ibn Sa'd) said: Then the narration is connected with that of Hishàm Ibn Muhammad Ibn al-Sà'ib on the authority of his father, he on the authority of Abu Salih, he on the authority of Ibn 'Abbas; he said:

Nuh married a woman from the family of Qabil, who bore him a son named Yunatan. This boy was born in a village towards the east Ma'al Nur shams. When the town Sug al-Thamanin could not suffice for them they all shifted to Babil (Babylon) which was erected between the Euphrates and al-Sarat and its limits were twelve by twelve farsakhs, and its gate was, where the houses of Kufah, over its bridge to the left side, are today built. They multiplied and their number reached one hundred thousand, and all of them were believers. When Nuh disembarked from the Ark, he interred Adam at Bayt al-Muqaddas and Nuh died.

Volume 1, Parts 1.6.4

He (Ibn Sa'd) said: 'Abd al-Wahhàb Ibn `Ala al 'Ijli informed as on the authority of Sa'id, he on the authority of Qatadah, he on the authority of al-Hasan, he on the authority of Samrah:

Verily the Prophet said: Sam (Shem) is the progenitor of the Arabs, Ham that of the Abyssinians and Yáfith that of the Romans.

Volume 1, Parts 1.6.5

He (Ibn Sa'd) said: Khalid Ibn Khidásh Ibn 'Ijlan informed as: 'Abd Allah Ibn Wahb informed us on the authority of:

Volume 1, Parts 1.6.6

He (Ibn Sa`d) said: Hisham Ibn Muhammad Ibn al-Sa'ib informed us on the authority of his father, he on the authority of Abu Sálìh, he on the authority of Ibn 'Abbas; he said:

Allah revealed to Musa: Verily thou and thy people and the inhabitants of al-Jazirah (the isle) and the inhabitants of al-`Al (the upper `Iraq) are the descendants of Sam Ibn Nuh.

Ibn `Abbas said: The Arabs, the Persians, the Nabateans, Indians, Sindhis, and Bindis are the descendents of Sam Ibn Nuh.

Volume 1, Parts 1.6.7

He (Ibn Sa`d) said: Hisham Ibn Muhammad Ibn al-Sá'ib informed us on the authority of his father; he said:

The Indians, the Sindhis and the Bindis are the descendants of Yufir (Ophir) Ibn Yaqtan (Joktan) Ibn `Abir (Ebar) Ibn Shalikh (Salah) Ibn Arfakhshad (Arphaxed) Ibn Sam Ibn Nuh.

He (Ibn Sa`d) said: Makràn was son of al-Bind. And Jurhum, Jurhum's name was Hudhrum (Hadoram) Ibn 'Amir Ibn Saba' Ibn Yaqtan Ibn `Abir Ibn Shálikh Ibn Arfakhshad Ibn Sam Ibn Nuh and Hadramawt (Hazarmoreth) was Ibn Yaqtan Ibn 'Abir Ibn Shálikh; and Yaqtan is the same as Qahtan Ibn `Abir Ibn Shalikh Ibn Arfakhshad Ibn Sam Ibn Nuh according to the narration of those who assign a different lineage than that of Isma'il to him.

The Persians are the descendants of Faris Ibn Babras Ibn Yasur Ibn Sam Ibn Nuh.

The Nabateans are the descendants of Nubayt, Ibn Mash (Mash) Ibn Iram (Aram) Ibn Sam Ibn Nuh:

'Imliq is the same as 'Arib and Tasim and Arnim are the sons of Ludh Ibn Sam Ibn Nuh.

'Imliq was the progenitor of the 'Imlags. And to them belong tale people of Barbar whose genealogy is as follows: Barbar Ibn Tamila Ibn Mazarab Ibn Fárán Ibn 'Amr Ibn 'Imliq Ibn Ludh Ibn Sam Ibn Nuh. As regards Sunhajah and Kutamah, they are the descendants of Fariqis Ibn Qays Ibn Sayfi Ihn Saba (Sheba). It is said that 'Imliq was the first person to speak Arabic when his people had migrated from Babil. They

along with the Jurhumites were known as al-'Arab al-'Aribah.

Thamud and Jadis were two sons of Jathir (Gether) Ibn Iram Sam Ibn Nuh.

'Ad and 'Abil were the sons of 'Us (Uz) Ibn Iram Ibn Sam Ibn Nuh.

The Romans were the descendants of Nitti Ibn Yunan (Javan) ibn Yáfith Ibn Nuh.

Nimrudh (Nimrod) was the son of Kush (Cush) Ibn Kan'an Ibn Ham Ibn Nuh. The same who ruled Babil in the days of Ibràhim, the friend of the Compassionate.

He (Ibn Sa`d) said: The Banu 'Ad were known in their time as 'Ad Iram. When they suffered disaster the Thamud were known as Thamud Iram who are the Nabateans. All of them professed Islam'. They lived in Babil till it came under the sway of Nimrudh Ibn Kush Ibn Kan'an (Canaan) Ibn Ham Ibn Nuh, who asked them to worship the idols, and they complied. In the evening they were talking Syriac but next morning Allah confused their talk, and none could understand what the others spoke. The descendants of Sam spoke eighteen languages, and the descendants of Ham spoke eighteen languages and the descendants of Yafith spoke thirty-six languages.

Allah made `Ad, `Abil, Thamud, Jadis, `Imliq, Tasim, Amim and the descendants of Yaqtan Ibn `Abir Ibn Shalikh Ibn Arfakhshad Ibn NO understand Arabic.

Yunàtan Ibn Sam had prepared their flags in Bàbil, so the descendants of Sam halted at Majdal, which is the navel (*This signifies that it was the place from where, the Earth began to expand*) of the Earth. It lies between Satidama sea on one side and between Syria and Yaman on the other. Allah bestowed on them prophet-hood, the Scriptures, beauty, and white and tawny complexions.

The descendants of Ham settled at a place known as Darum where western and southern winds blow. Allah gave them less of white and tawny complexions and populated their cities and kept plague far off. In their land the trees of tamarisk, arak (a thorny tree), `ushar, ghaf and palm grew, and the sun and the moon appeared to be in motion there.

The descendants of Yafith settled at Safun where the northerly and easterly winds blow and their complexion is an admixture of red and black colour. Allah has separated their land and it is extremely cold and He separated their sky so none of the seven planets moves above their head because their settlement falls under the Ursas, the Sagittarius, and Farqadayn. They always suffer from plague. Subsequently the people of

`Ad settled at al-Shihr; they perished in a valley known as Mughith. They were succeeded by (a tribe) Mahrah at al-Shihr.

`Abil settled at Yathrib and al-`Amaliq at san`á before it was called san`á. Then some of them migrated to Yathrib from where they drove away the `Abils and settled at Juhfah. A flood swept them and so the place was named Juhfah.

The Thamud settled at Hijr and its adjoining places, where they perished. Tasim and Jadis settled at Yamamah, (*Yamamah was noted for her sharp vision; she could see people moving at a distance of three days' journey*) and this name was given to it because of a woman of that name. The (Amim) settled at the land of Ubar, lying between al-Yamamah and al-Shihr, where they perished. Nobody can reach there these days because the jinn have seized it. Ubár was named after Ubar Ibn Amim.

The descendants of Yaqtan settled in Yaman which was given this name because they walked to the right side (of the Ka`bah). A group of the descendants of Kin`àn Ibn Ham settled in Syria which was named Sham being to the left side (of the Ka`bah). Syria was the land of the Kananites; subsequently the Israelites came and put them to sword and turned out the surviving persons. Then Syria became the land of the Israelites who were attacked by the Romans who put them to sword. Some of them were externed to `Iraq and a very few of them remained there. Then the Arabs seized Syria.

Faligh or Falikh (Peleg) Ibn `Abir Ibn Shalikh Ibn Arfakhshad Ibn Sam Ibn Nuh divided the land among the descendants of Nuh as we have described in the book.

Volume 1, Parts 1.6.8

He (Ibn Sa`d) said: Abu Usán,ah Hammád Ibn Usámah informed us: al-Hasan Ibn al-Hakam al-Nakha`i informed us: Abu Sabrah al-Nakha`i informed us on the authority of Farwah Ibn Musayk al-Ghutayfi, subsequently called al-Muradi; he said:

:I went to the Prophet and said to him; O Apostle of Allah ! should I not fight against those who have lagged behind (in joining the fold of Islam) in the company of those who have come forward (to embrace Islam)? He said: Yes, Then an afterthought came to me and I said: No ! O Apostle of Allah ! I mean the people of Saba who are very powerful and strong. Thereupon the Prophet appointed me the commander and permitted me to fight against the people of Saba. When I came out from his presence,

Allah revealed something about them (the Saba). Thereupon he inquired; What al-Ghutayfi has done? Then he sent for me but I had left. (The Apostle of Allah) asked me to return.

When I reached the Prophet I found him sitting amidst his Companions; he said to me: `Ask your people (to embrace Islam) if they respond, accept it and if they reject do not be hasty, unless you have a talk with me. Thereupon a man asked: What is Saba? Is it a land or a woman? The Prophet said: Neither a land nor a woman but a man who is the progenitor of ten Arab tribes six of which settled in Yaman and four in Syria. Those who settled in Syria are Lakhm, Judham, Ghassàn and 'Amilah and those who settled in Yaman are Azd, Kindah, Himyar, al-Ash`arun, Anmar and Mudhhiij. Then a man asked; Who are the Anmar? The Prophet replied; Those whose sub-tribes are Khath`am and Bajilah.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

7. ACCOUNT OF PROPHET IBRAHIM, THE FRIEND OF THE BENEVOLENT



Volume 1, Parts 1.7.1

He (Ibn Sa`d) said: Hishàm Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us on the authority of his father; he said:

The father of Ibrahim was a resident of Harrán; (*Cf. Genesis, Chapter 12, verse 31, which runs thus: And Terah took Abram, his son, -and they came unto Haran and dwelt there*) it was one year struck with famine, so he migrated to Hurmuzjurd (*Al-Tabari says the name of the place was Kutha, vide Vol. I, p. 119*) along with his wife, the mother of Ibrahim, whose name was Nuna the daughter of Karanba Ibn Kutha from the family of Arfakhshad Ibn Sam Ibn Nih.

Volume 1, Parts 1.7.2

He (Ibn Sa`d) said: Muhammad Ibn 'Umar al-Aslami informed us on the authority of more than one scholar; he said:

Her name was Abyuna, from the descendants of Afrayim (Ephraem) the son of Urghuwa (Reu) Ibn Faligh (Peleg) Ibn 'Abir Ibn Shalikh Ibn

Arfakhshad Ibn Sam Ibn Nuh.

Volume 1, Parts 1.7.3

He (Ibn Sa`d) said: Hisham Ibn Muhammad informed us on the authority of his father; he said:

Ibrahim's maternal grandfather, Karanba, dug the Kuthà canal; his (Ibrahim's) father was the custodian of the idols of the king Nimrudh (Nimrod). He was born at Hurmuzjurd (*Al-Tabari says: There is difference of opinion about his birth place. It was al-Sus, or Babylon or Kutha or al-Warka or Harran vide Vol. I, p. 119*) and he was given the name of Ibrahim. Then he migrated to Kutha, a place situated in Babil (Babylon). When Ibrahim came of age he opposed his people and preached to them that they should worship Allah. Having received this news the king Nimrudh imprisoned him for seven years. Then he erected a compound with stones and piled dry pieces of wood in it; then he kindled fire and threw Ibrahim in it. Ibrahim said: Most Excellent is He in whom I trust. He, then, came out safe, unhurt. (*Cf. al-Tabari, Vol. I, pp. 123-124*)

Volume 1, Parts 1.7.4

He (Ibn Sa`d) said: Hisham Ibn Muhammad informed us on the authority of his father, he on the authority of Abu Salih, he on the authority of Ibn 'Abbas; he said:

When Ibràhim fled from Kutha and came out of the fire, he spoke Syriac; but when he crossed the Euphrates from Harran, Allah changed his language and as he had crossed the Euphrates he was called `Ibrani (Hebrew) Nimrudh sent (a party) to pursue him with these instructions: Do not let escape any one who speaks Syriac; bring him before me. They overtook Ibrahim but he was talking Hebrew, so they let him go and could not understand his speech

Volume 1, Parts 1.7.5

He (Ibn Sa`d) said: Hisham Ibn Muhammad informed us on the authority of his father; he said:

Ibrahim migrated from Babylon to Syria where Sarah (Sarai) came and

offered herself to him. He married her and proceeded with her to Harran (Haran); he was thirty-seven years old. There he sojourned for a short time and then proceeded to Urdun (Jordan) where he stayed for some time; then he departed for Egypt where he lived for some time. Then he returned to Syria and alighted at al-Sab`a, a land between 'Iliya, and Palestine. There he dug a well and erected an altar. Some of its residents harassed him and he departed from there and came at a place between al-Ramlah and 'Ilya. There also he dug a well and he grew in prosperity and obtained wealth and slaves. He was the first to receive guests and the first to prepare tharid (*This is the name of a dish in which crumbs of bread are soaked in syrup or soup*) and the first to experience old age (*Cf. al-Tabari, Vol. I, p. 160*)

Volume 1, Parts 1.7.6

He (Ibn Sa'd) said: Muhammad Ibn `Abd Allah al-Asadi informed us: Sufyan al-Thawri informed us on the authority of 'Asim, he on the authority of Abu `Uthman: `Asim says: I think he informed us on the authority of Salman; he said:

Ibrahim prayed to Allah to grant him benevolence. In response two-third of his head turned grey. Thereupon he exclaimed what it was! He was informed that it was a warning in this world and lustre in the hereafter.

Volume 1, Parts 1.7.7

He (Ibn Sa'd) said: Muhammad Ibn 'Abd Allah al-Asadi informed us: Sufyan Ibn Sa'id informed us on the authority of his father, he on the authority of `Ikrimah; he said:

Ibrahim's patronymic was Abu al-Adyaf (father of the guests).

Volume 1, Parts 1.7.8

He (Ibn Sa'd) said: Ma'n Ibn 'Isa informed us: Malik Ibn Anas informed us on the authority of Yahya' Ibn Sa'id, he on the authority of Sa'id Ibn al-Musayyib, he on the authority of Abu Hurayrah; he said:

Ibrahim got him circumcised at al-Qaddum at the age of one hundred and twenty and after that he lived for eighty years.

Volume 1, Parts 1.7.9

He (Ibn Sa`d) said: Hisham Ibn Muhammad informed us on the authority of his father, he on the authority of Abu Sàlih, he on the authority of Ibn `Abbas; he said:

When, Allah (Himself) chose Ibrahim for a friend, (*Al-Qur'an*, IV p. 125) and commissioned him as Prophet, he had three hundred slaves whom he freed. They embraced Islam and fought along with him with sticks. He (Ibn Sa`d) said: They were the first mawlas who fought along with their master.

Volume 1, Parts 1.7.10

He (Ibn Sa`d) said: Hishám Ibn Muhammad informed us on the authority of his father; he said:

Isma'il (Ishmael), the eldest of Ibràhim's children, was born of Hàjarah (Hagar), a Coptic woman, Ishaq (Isaac) who was blind was born of Sarah, daughter of Buthwil (Bethul) Ibn Nahur (Nahor) Ibn Sarugh (Serug) Ibn Arghuwa Ibn Falikh 'Abir Ibn Shalikh Ibn Arfakhshad Ibn Sam Ibn Nuh, and Madan (Medan), Madyan (Midian), Yaqshan (*Yaqsan according to al-Tabara*, Vol. I) (Jokshan), Zimran (Zimran), Ishbaq (*Yashaq according to al-Tabari*, p. 160) (Ishbak) and Shukh (*Suh according to al-Tabari*, p. 160) (Shuah) were born of Qanturah (Keturah), (*Genesis*, Chapter 25, verse 1-2) the daughter of Maftur who was an aboriginal Arab ('Arab al-`Aribah). Then Yaqshán's descendants settled at Makkah and Madyan settled in a town which was named after him and others went to other places. (Prior to their departure) they said to Ibrahim: O father ! you allowed Ismà`il and Ishaq to live with you and ordered us to dwell in a foreign and desolate land. He replied: I have been so commanded (by Allàh). (*Cf. al-Tabari*, Vol. I, p. 160)

He (Ibn Sa`d) said: He taught them one of Allah's names with which they invoked for rains and succour from Allah. The people of al-Khizr came to those who dwelt in Khuràsàn and said: He must be the best of mankind or king who taught you this name, so they called their kings Khaqan. (*Cf. al-Tabari*, Vol. I, p. 160)

Volume 1, Parts 1.7.11

He (Ibn Sa`d) said: Muhammad Ibn `Umar al-Aslami informed us; he

said:

When Ibrahim begot Ismà`il he was ninety years old and he was the eldest of his children. Then Ishaq was born after thirty years, when Ibrahim was one hundred and twenty years old. Then Sarah died and Ibrahim married a Kan`àni woman whose name was Qanturah. She bore four children to him. They were Madha, Zimrán, Sarhaj and Sabaq. He (Ibn Said) said: He married another woman whose name was Hajuna who bore him seven children, Nafis, Madyan, Kayshan, Sharukh, Umayyim, Lut and Yaqshan. Thus there were in all thirteen children of Ibrahim. (Cf. *al-Tabari*, Vol. I, p. 160)

Volume 1, Parts 1.7.12

He (Ibn Said) said: Hisham Ibn Muhammad informed us on the authority of his father; he said:

Ibrahim went to Makkah three times. In his last visit he asked the people to perform pilgrimage; every one who heard him complied. The first to respond, even before al-`Amaliq, were Banu Jurhum. Then they embraced Islam and Ibrahim returned, to Syria where he died at the age of two hundred years. (*According to the Bible one hundred and seventy-five years, vide Genesis, Chapter 25, verse 7*)

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

8. ACCOUNT OF ISMA`IL (MAY PEACE BE ON HIM)



Volume 1, Parts 1.8.1

He (Ibn Said) said: Hisham Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us on the authority of his father; (second chain) he (Ibn Said) said: Muhammad Ibn `Umar al-Aslami informed us on the authority of more than one scholar; they said:

Hajar was of Coptic descent and a resident of a village beyond al-Faramà adjacent to Fustat of Egypt; she was living with a coptic tyrant, Pharaoh; he is the same person who had wanted to have Sarah, the wife of Ibrahim, but he was paralyzed. It is also said that he had extended his hand (towards her) which was paralysed up to the breast. Thereupon he asked her to pray to Allah to cure him of this and said that he would not give her a chance to be angry with him. She prayed to Allah and his hand

could be stretched; he recovered and was well. Then he called Hajar who was the most trustworthy of his servants and he bestowed her (Hajar) on her (Sarah) and gave her clothes; subsequently Sarah made a gift of her (Hajar) to Ibrahim who cohabited with her and she bore Isma'il who was the eldest of his children. His name was Ishmuwil which was Arabicised into Ismá'il. (Cf. *al-Tabari*, Vol. I, p. 126)

Volume 1, Parts 1.8.2

He (Ibn Sa`d) said: `Affàn Ibn Muslim informed us: Sulaym Ibn Akhdar informed us: Ibn `Awn informed us; he said:

Muhammad pronounced the name of Isma'il's mother as 'Ajar without h.

Volume 1, Parts 1.8.3

He (Ibn Sa`d) said: Abu Sufyan Muhammad Ibn Humayd al-`Abdi informed us on the authority of Ma`mar, he on the authority of Ayyub, he on the authority of Ibn Sirin, he on the authority of Abu Hurayrah; he said:

Ibrahim with Sarah passed through the land of a cruel potentate who was informed about them. He sent for Ibrahim and asked as to who was with him. He said: She is my sister.

Abu Hurayrah said: Ibrahim did not speak a lie except on three occasions twice concerning Allah and once concerning his wife i.e., he said: Lo ! I feel sick (*Al-Qur'an*, 37:89): and he said: But this, their chief hath done it (*Al-Qur'an*, 21:63); and he said to the tyrant concerning his wife: She is my sister.

He (Abu Hurayrah) said: When he came away from the tyrant he went to Sarah and said to her: This tyrant put me a question concerning you and I have informed him that you are my sister, which you are with Allah; now if he asks you, inform him that you are my sister. Then the tyrant sent for her. When she came there, she prayed to Allah to keep him away from her. Ayyub said: His hand received a shock and he had severe pain on account of it. Thereupon he promised her if he was relieved (of his ailment) he would not approach her. She prayed to Allah and he recovered forthwith.

But he had the evil intention a second time, and this time he had an attack more severe than the first. Again he promised her not to approach her if he was relieved of his suffering. She again prayed and he again recovered, but he had an evil intention a third time and this time he had

an attack severer than either of the first two. Then he again promised not to approach her if he was cured. She prayed again and he recovered. Then he called him who had brought her and said to him: Take her away from me you have brought a devil, and not a human being. He made Hajar a servant of Sarah. Then she returned to Ibrahim who was offering prayers and making supplications. Then she said: Be pleased that Allah kept away the hand of the unbelieving transgressor and bestowed on me Hajar to serve me. Then Hajar belonged to Ibrahim and bore Isma'il.

Abu Hurayrah said: O children of Ma al-Sama that was your mother-a hand maid of Ishaq's mother. *(The Lakhmite kings of Hira were known as Banu Ma' al-Sama (the family of rainwater) because of the purity or nobility of their descent or it was the title of their mother because of her unblemished complexion. The Arabs on the whole also bore the same title because of their dwelling in the desert. It is also said that Zamzam is also ma al-sama. Nawwab A'zam Yar Jang has discredited this tradition: For a detailed discussion see Maddmin Tahdib al-Akhlaq, Vol. I11, p. 89 verso. Cf. al-Tabari, Vol. I, p. 126)*

Volume 1, Parts 1.8.4

He (Ibn Sa'd) said: Muhammad Ibn Humayd informed us on the authority of Ma'mar, he on the authority of al-Zuhri, he said:

The Prophet said: When you conquer the Copts, treat them kindly because they are under covenant and have kinship (with us), referring to the mother of Isma'il who was one of them. *(Cf. al-Tabari, Vol. I, p. 127)*

Volume 1, Parts 1.8.5

He (Ibn Sa'd) said: Muhammad Ibn Humayd informed us on the authority of Ma'mar, he on the authority of Ayyub; he said: Said Ibn Jubayr said: Ibn 'Abbas said:

The women first used (lose) skirts following Isma'il's mother who wore it to erase the traces (of their feet) when she went with Ibrahim and her son to Makkah, so that Sarah could not find the route. *(Cf. Tabari, Vol. I. p. 131)*

Volume 1, Parts 1.8.6

He (Ibn Sa'd) said: Muhammad Ibn 'Umar informed us: Musa Ibn

Muhammad Ibn Ibrahim al-Taymi informed us on the authority of Abu Bakr Ibn `Abd Allah Ibn Abi Jahm al-`Adawi, he on the authority of Abu Bakr Ibn Sulayman Ibn Abi Hathamah al-`Adawi, he on the authority of Abu Jahm Ibn Hudhayfah Ibn Ghanim he said:

Allah revealed to Ibrahim His command to travel to the sanctuary, so Ibrahim mounted a pegasus and seated Isma'il who was two years old in front of him and his mother Hájar behind him; Gabriel led him on the way to the Ka'bah, till he reached Makkah and made Isma'il and his mother alight by the side of the Ka'bah; he himself returned to Syria.

Volume 1, Parts 1.8.7

Isma`il Ibn `Abd Allah Ibn Abu Uways al-Madani informed us: My father narrated to me on the authority of Abu al-Jarud al-Rabi' Ibn Quray`, he on the authority of `Ugbah Ibn Bashir:

That he asked Muhammad Ibn 'Ali: Who was the first person to talk in Arabic? He said: Isma'il Ibn Ibrahim, may Allah bless them; when he was thirteen years old. He (`Ugbah) said: O Abu Ja'far what was the language of the people before that? He said: Hebrew. He (`Ugbah) said: In what language did Allah reveal his message to His apostles in those days? He said: In Hebrew.

Volume 1, Parts 1.8.8

He (Ibn Sa`d) said: Muhammad Ibn `Umar al-Aslami informed us on the authority of more than one scholar:

That Isma'il had received an inspiration to speak Arabic from the day he was born and all other sons of Ibrahim were speaking the language of their father.

Volume 1, Parts 1.8.9

Ne (Ibn Sa`d) said: Hisham Ibn Muhammad Ibn al-Sa'ib informed us on the authority of his father he said:

:Isma'il did not speak Arabic and did not like to be against his father. The first persons of his family to speak Arabic were Banu Ri`lah bint Yashjub Ibn Ya`rub Ibn Ludhan Ibn Jurhum Ibn 'Amir Ibn Saba Ibn

Yaqtan Ibn 'Abir Ibn Shalikkh Ibn Arfakhshad Ibn Sam Ibn Nub.

Volume 1, Parts 1.8.10

He (Ibn Sa`d) said: Musa Ibn Dáwud informed us: 'Abd Allah Ibn Lahi`ah informed us on the authority of Huyayyi Ibn `Abd Allah; he said:

(This information) has reached me that the Prophet Isma'il was circumcised when he was thirteen years old. (*Vide Genesis Chapter 17, verse 25*)

Volume 1, Parts 1.8.11

He (Ibn Sa'd) said: Abu Zakariya Yahyà Ibn Ishàq al-Bajali (*Saylahun was the name of a village in Yaman and Salhin was the name of a fortress also in Yaman (Quntus). Ibn Hajar says: Salhin was a village in the vicinity of Baghdad (Tandhib), Vol. II, p. 176*) (belonging to the tribe of Bajilah) al-Saylahini and Muhammad Ibn Mu`awiyah al-Naysaburi said: Ibn Lahi`ah informed us on the authority of An`am; he said:

Bakr Ibn Suwayd informed me that he heard 'Ulayyi Ibn Rabàh al-Lakhmi saying that the Prophet (may Allah bless him) said: All the Arabs are the descendants of Isma`il Ibn Ibrahim, may Allah's peace be on them.

Volume 1, Parts 1.8.12

He (Ibn Sa'd) said: Ruwaym Ibn Yazid al-Muqri informed us: Harun Ibn Abi `Isa al-Shami informed us on the authority of Muhammad Ibn Ishaq Ibn Yasar; (second chain); he (Ibn Sa`d) said: Hisham Ibn Muhammad al-Kalbi informed us on the authority of his father; they said:

Isma'il Ibn Ibrahim, may Allah bless them, begot twelve sons, and they are:

(1) Yanawadh (Nebajoth), he was known as Nabt and also as Nabit, and he was the eldest of his sons; (2) Qidhar (Kedar); (3) Adhbil (Adbeel); (4) Minsi (Minsam) which was originally Minshi; (5) Mismi` and Mishma`ah (Mishama); (6) Dumá, it is pronounced also as Duma (Dumah), and after him the land is known Dumat al-Jundal; (7) Masha (Massa); (8) Adhar (Hader) and the same is Adhur; (9) Tayma (Tema); (10) Yatur (Jetur);

(11) Yanish (Naphish) and (12) Qidhamá (Kedemah) (See Genesis, Chapter 25, verses 13-16. Nàbil, Qidar, Adbil, Misha, Mismi', Duma, Mas, Udud, Watur, Nafis, Tima, Qidman, according to al-Tabari, Vol. I, p. 161)

Their mother according to the narration of Muhammad Ibn Ishaq was Ri'lah bint Mudad Ibn 'Amr al-Jurhumi; and according to the narration of al-Kalbi, she was Ri'lah bint Yashjub Ibn Ya'rub, as has been stated in the previous narration. Al-Kalbi says that Isma'il had married a woman of the `Amáliq who was the daughter of Sabdá, but she spoke harshly to Ibrahim so Ismá'il divorced her, and she had not borne any child.

Volume 1, Parts 1.8.13

He (Ibn Sa`d) said: Muhammad Ibn `Umar al-Aslami informed us: Usamah Ibn Zayd Ibn Aslam narrated to me on the authority of his father. he said:

When Isma'il attained the age of twenty: his mother Hájar passed away at the age of ninety years and Isma'il interred her at al-Hijr.

Volume 1, Parts 1.8.14

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us; he said: Musa Ibn Muhammad Ibn Ibrahim narrated to me on the authority of Abu Bakr Ibn `Abd Allah Ibn Abi Jahm, he on the authority of Abu Bakr Ibn Sulayman Ibn Abi Hathamah, he on the authority of Abu Jahm Ibn Hudhayfah Ibn Ghanim; he said:

Allah revealed to Ibrahim, may peace be on him, to erect the Ka'bah when he was one hundred years old and Ismà'il was thirty years old, so he built it with him. Isma'il died after his father and was interred inside al-Hijr close to the Ka`bah by the side of his mother Hajar. (Cf. al-Tabari, Vol. I, p. 162) Then Nàbit succeeded him as a custodian of the Ka'bah along with his Jurhumite maternal uncles.

Volume 1, Parts 1.8.15

He (Ibn Sa`d) said: Khàlid Ibn Khidàsh Ibn `Ajlan informed us: `Abd Allah Ibn Wahb al-Misri informed us: Hurmulah Ibn `Imràn informed us on the authority of Isháq Ibn `Abd Allah Ibn Abi Furwah that he said:

No graves of Prophets are known except three, viz. the grave of Ismà'il which is beneath the Mizab (aqueduct of the Ka`bah) between the Rukn (*Al-Ka'bah is a quadrangular construction which is supported by four pillars or Rukns, which are distinguished by their sides as Rukn Shami, Syrian pillar, Rukn Yamani, Yamanite pillar. etc.*) and the Ka'bah: the grave of Hud which is under a mound of sand beneath the cliffs of Yaman, and there is a tree over it and the place is extremely hot; and the grave of the Prophet; may Allah's blessings be on him. These three graves are definitely known to be of these Prophets.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

9. ACCOUNT OF GENERATIONS AND PERIOD BETWEEN ADAM AND MUHAMMAD (MAY ALLAH BLESS THEM)



Volume 1, Parts 1.8.1

He (Ibn Sa`d) said: Qabisah Ibn 'Uqbah informed us: Sufyán Ibn Sa`id informed us on the authority of his father, he on the authority of 'Ikrimah; he said:

Between Adam and Nuh there were ten generations of believers.

Volume 1, Parts 1.8.2

He (Ibn Sa`d) said: Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us on the authority of more than one scholar; they said:

There were ten qarns between Adam and Nuh and every qarn is a span of one hundred years. There were ten qarns between Nuh and Ibrahim and a qarn was of the span of a century. Between Ibrahim and Musa Ibn `Imrán ,there was a span of ten qarns and a qarn was equal to one hundred years.

Volume 1, Parts 1.8.2

He (Ibn Sa`d) said: Hishàm Ibn Muhammad Ibn al-Sà'ib Wormed us on the authority of his father, he on the authority of Abu Sálìh, he on the authority of Ibn `Abbas; he said:

There was a span of one thousand nine hundred years between Musa Ibn 'Imran and `Isa Ibn Maryam and there was no *fatarah*; (*Fatarah*; It signifies an interval of time between two apostles or prophets) one thousand Apostles were raised from among the Israelites besides those raised among other nations. There was a span of five hundred and sixty nine years between Christ's nativity and the birth of the Prophet Muhammad. In the beginning of the period three Apostles were raised and concerning this Allah says: "We 'sent to them two Prophets whom they disbelieved and we honoured them with the third." (*Al-Qur'an*, 36:13) The one by whom they were honoured was Simon who was a *hawàri* (Apostle of Christ). The *Fatarah* was of four hundred and thirty-four years, when no prophet was raised. Christ's apostles were twelve in number although many people followed him. Among these apostles were a washerman and a hunter; they worked with their own hands and they were chosen persons.

When Christ was raised (to the heavens), he was thirty-two years and six months old. The period of his prophethood lasted for thirty months. Allah raised him to heaven with his body; he is still alive and will return to this world and he will be a king of the whole earth and then he will die like other living beings. (*Some modern commentators have interpreted the word rafa' as Allah took him up unto himself. Pickthal, The Meaning of the Glorious Qur'an*, Surah 4:158.)

The village of Christ was Nasirah (Nazareth) and so he is known 'Isa Nesiri and his followers are known as Nasara. (*Followers of a Nasirlayn*)

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

10. ACCOUNT OF THE NAMES OF THE PROPHETS AND THEIR GENEALOGIES



Volume 1, Parts 1.10.1

He (Ibn Sa`d) said: 'Amr Ibn al-Haytham and Abu al-Nadr Háshim Ibn al-Qasim al-Kináni informed us; they said: al-Mas`udi informed us on the authority of Abu `Umar al-Shami, he on the authority of `Ubayd Ibn al-Khashkhásh, he on the authority of Abu Dharr; he said:

I asked the Prophet, may Allah bless him: Who was the first of the Prophets? He said: Adam. He (Abu Dharr) said; I said: Was he a Prophet? He said: Yes ! he was directly addressed (by Allah). He (Abu Dharr) said; I asked: How many of them were apostles? He said: Three

hundred and fifteen which is a large number.

Volume 1, Parts 1.10.2

He (Ibn Sa`d) said: Ibn Khalid Ibn Khidash informed us: 'Abd Allah Ibn Wahb informed us on the authority of Sa'id Ibn Abi Ayyub, he on the authority of Ja`far Ibn Rabi`ah and Ziyád, mawla (*Mawla means enfranchised slave. See below*) to Mus`ab; they said:

The Apostle of Allah, may Allah bless him, was asked if Adam was a Prophet, and he replied: Yes ! a Prophet who was addressed (by Allah).

Volume 1, Parts 1.10.3

He (Ibn Sa'd) said: Hisham Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us on the authority of his father; he said:

The first Prophet who was raised was Idris and he is Khanukh (Enoch) Ibn Yáridh (Jared) Ibn Mahlá'il (Mahalaleel). Qaynan (Cainan) Ibn Anush (Enos) Ibn Shith Ibn Adam; then Nuh (Noah, Ihn Lamak (Lamach) Ibn Mattushalikh (Methu Selah) Ibn Khanukh the same as Idris; then Ibrahim (Abraham) Ibn Tarih (Terah) Ibn Nahur (Nahor) Ibn Sarugh (Serug) Ibn Urghuwa (Reu) Ibn Fáligh (Peleg) (bit `Abir (Eber) Ibn Shàlikh (Salah) Ibn Arfakhshad (Arphaxad) Ibn Sam (Shem) Ibn Nuh; then Ismail (Ishmael) and Ishaq, sons of Ibrahim: then Ya`qub (Jacob) Ibn Ishaq Ibn Ibrahim; then Yusuf (Joseph) Ibn Ya`qub Ibn Ishaq; then Lut (Lot) Ibn Háran (Haran) Ibn `Tarih Ibn Nahur Ibn Sàrugh, and he was the nephew of Ibrahim, the Khalil al-Rahman (friend of the Merciful) then Hud Ibn 'Abd Allah Ibn al-Khulud Ibn `Ad Ibn `Us Ibn Iram Ibn Sam Ibn Nuh; then Sàlih Ibn 'Asif Ibn Kumàshij Ibn Arum Ibn Thamud Ibn Jathir Ibn Iram Ibn Sam Ibn Nuh; then Shu`ayb (*Shu`ayb, according to Muslim tradition, is the name of Moses' father-in-law.*) Ibn Yubab Ibn `Ayfa Ibn Midyan (Midian) Ibn Ibrahim, the friend of the Merciful; then Musa (Moses) and Hárun (Aaron) sons of `Imran (Amran) Ibn Qahith (Kohath) Ibn Lávi (Levi) Ibn Ya`qub Ibn Ishaq Ibn Ibràhim; then Ilyas Ibn Tashbin Ibn al-'Azar (Eleazar) Ibn Harun Ibn `Imrán Ibn Qahith Ibn Lavi Ibn Ya`qub; then al-Ya`sa Ibn `Uzza Ibn Nishutalikh Ibn Ifra'im (Ephraem) Ibn Yusuf Ibn Ya'qub Ibn Ishaq Ibn Ibrahim; then Yunus Ibn Matta from the family of Ya`qub Ibn Isháq Ibn Ibrahim; then Ayyub (Job) Ibn Zarih Ibn Amus Ibn Lifzin Ibn al-'Ays (Essau) Ibn Ishaq Ibn Ibrahim; then Dawud (David) Ibn 'Ishà (Jesse) Ibn 'Uwaydh (Obed) Ibn Ba`ar (Booz) Ibn Salmun (Salmon) Ibn Nahshun (Naasson or Nahshon) Ibn Umaynadhíb (Amminadab) Ibn Iram (Aram)

Ibn Hasrun (Esrom) Ibn Faris (Phares) Ibn Yahudha (Judah) Ibn Ya`gub Ibn Ishag Ibn Ibrahim; then Sulayman (Solomon) Ibn Dawud; then Zakariya (Zechariah) Ibn Bashwa (Berechiah) from the family of Yahudha Ibn Ya`qub, then Yahyá (John), then `Isa (Jesus) Ibn Maryam (Mary) Bint `Imrán Ibn Mathan (Mathan) from the descendants of Yahudha Ibn Ya`qub; then the Prophet, may Allah's peace be on him, Muhammad Ibn `Abd Allah Ibn `Abd al-Muttalib Ibn Hashim.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

11. ACCOUNT OF THE GENEALOGY OF THE PROPHET OF ALLAH (MAY ALLAH BLESS HIM) AND THE NAMES OF HIS FOREFATHERS TO ADAM



Volume 1, Parts 1.11.1

He (Ibn Sa'd) said: Hishám Ibn Muhammad Ibn al-Sa'ib Ibn Bishr al-Kalbi informed us: he said:

My father taught me the genealogy of the Prophet when I was a boy; it is this: Muhammad, the Pure, the Blessed, Ibn `Abd Allah Ibn `Abd al-Muttalib, whose name was Shaybat al-Hamd, Ibn Hashim, whose name was `Amr Ibn `Abd Manáf, whose name was al-Mughirah Ibn Qusayyi whose name was Zayd Ibn Kilab Ibn Murrah Ibn Ka`b, Ibn Luwayyi Ibn Ghàlib Ibn Fihr whose descendants are known as al-Quraysh and their kinsmen above (*i.e., other descendants of his ancestors*) are known as Kinàni. Fihr was the son of Malik Ibn al-Nadr whose name was Qays Ibn Kinànah Ibn Khuzaymah Ibn Mudrikah whose name was `Amr Ibn al-Yas, Ibn Mudar Ibn Nizar Ibn Ma'add Ibn 'Adnan.

Volume 1, Parts 1.11.2

He (Ibn Sa`d) said: Hisham Ibn Muhammad informed us: he said: Muhammad Ibn `Abd al-Rahman al-`Ajlaní narrated to me on the authority of Musa Ibn Ya`qub al-Zam`i, he on the authority of his paternal aunt, she on the authority of her mother Karimah Bint al-Migdàd Ibn al-Aswad al-Bahràni; she said:

The Prophet, may Allah bless him, said: Ma'add Ibn 'Adnan Ibn Udad, Ibn Yarà Ibn A`ràq al-Tharà.

Volume 1, Parts 1.11.3

He (Ibn Sa'd) said: Hishám informed us; he said: My father informed me on the authority of Abu Sàlih, he on the authority of Ibn `Abbas; he said:

Verily the Prophet (may peace be on him), whenever he related his genealogy, did not go beyond Ma`add Ibn 'Adnan Ibn Udad, then he kept quiet and said: The narrators of genealogy are liars, since Allah says: "There passed many generations between them." (Al-Qur'an; 25:38)

Ibn `Abbas says: The Prophet would have been informed of the genealogy (prior to 'Adnan by Allah) if he (Prophet) had so wished.

Volume 1, Parts 1.11.4

He (Ibn Sa`d) said: `Ubayd Allah Ibn Musa al-`Absi informed us; he said; Isra'il informed us on the authority of Abu Ishàq, he on the authority of 'Amr Ibn Maymun, he on the authority of `Abd Allah:

Verily he recited "(The tribes of) `Ad and Thamud and those after them; none save Allah knoweth them." (Al-Qur'an; 14:9) The genealogists are liars.

Volume 1, Parts 1.11.5

He (Ibn Sa'd) said: Hisham Ibn Muhammad informed us on the authority of his father; he said:

Between Ma'add and Isma'il there were more than thirty generations; but he did not give their names, nor described their genealogy, probably he did not mention it because he might have heard the Hadith of Abu Sàlih on the authority of Ibn `Abbas who narrated about the Prophet (may Allah bless him) that he kept quiet after mentioning Ma'add Ibn 'Adnan.

Hisham said: A narrator informed me on the authority of my father, but I had not heard it from him, (*Evidently Hisham mentions this fact because he considered the narration to be untrustworthy*) that he related the genealogy thus, Ma'add Ibn 'Adnan Ibn Udad Ibn al-Hamaysa' Ibn Salim-an Ibn 'Aws Ibn Yuz Ibn Qamwál Ibn Ubayyi Ibn al'Awwàm, Ibn Nàshid Ibn Hazà Ibn Buldàs Ibn Tudlàf Ibn Tabikh Ibn Jáhim Ibn Nàhish Ibn Mákhà Ibn `Ayfa Ibn `Abgar Ibn `Ubayd Ibn al-Du`à Ibn

**Hamdàn Ibn Sanbar Ibn Yathriba Ibn Nahzan Ibn Yalhan Ibn Ir`awa
Ibn `Ayfà Ibn Dayshàn Ibn `Isar Ibn Ignàd Ibn Ibhàm Ibn Mugsì Ibn
Nahith Ibn Zàrih Ibn Shumayyi Ibn Mazzi Ibn `Aws Ibn 'Arram Ibn
Qaydhar Ibn Ismà`il Ibn Ibrahim (may Allah bless them both).**

Volume 1, Parts 1.11.6

He (Ibn Sa`d) said: Hisham Ibn Muhammad informed us; he said:

There was a Tadmurite (The name of a city after Tadmur Bint Hassan Ibn 'Udaynah. See al Qamus. The same is identified as Palmyra, to the north-west of Damascus. The Romans seized it in A.C. 272. The Muslims captured it (A.C. 633) whose patronymic was Abu Ya`qub; he was one of the Israelite Muslims, and had read Israelite literature and acquired proficiency in it; he mentioned that Burakh Ibn Nàriyyà the scribe of Irmiyà (Jeremiah) drew the genealogy of Ma'add Ibn `Adnàn and wrote it in his books. This is known to the Israelite scholars and learned men. The names (mentioned here) resemble them, and if there is any difference it is because of the language, since they have been translated from Hebrew.

Volume 1, Parts 1.11.7

He (Ibn Sa'd) said: Hishàm Ibn Muhammad informed us; he said:

I heard a person saying: Ma'add was contemporary with `Isà Ibn Maryam (Jesus son of Mary) and his genealogy is this: Ma'add Ibn `Adnàn Ibn Udad Ibn Zayd Ibn Yaqdur Ibn Yaqdum Ibn Amin Ibn Manhar Ibn Sabuh Ibn al-Hamaysá` Ibn Yashjub Ibn Ya'rub, Ibn al-Awwàm Ibn Nabit Ibn Salmàn Íbn Haml Ibn Qaydhar Ibn Ismà`il Ibn Ibrahim.

He (Ibn Sa`d) said: Some one has named al-Awwàm before al-Hamaysa' thus showing him (al-`Awwàm) as his son.

Volume 1, Parts 1.11.8

He (Ibn Sa`d) said: Khálid Ibn Khidash informed us: `Abd Allah Ibn Wahb informed us; he said: Ibn Lahì`ah informed us on the authority of Abu al-Aswad, he on the authority of `Urwah; he said:

We did not find any one tracing the genealogy above Ma'add Ibn `Adnàn.

Volume 1, Parts 1.11.9

He (Ibn Sa`d) said: Khalid Ibn Khidásh informed us: `Abd Allah Ibn Wahb informed us; he said: Ibn Lahi`ah informed me on the authority of Abu al-Aswad; he said:

I heard Abu Bakr Ibn Sulayman Ibn Abu Hathamah saying: We did not find certainty in the knowledge of a scholar nor in the verses of a poet (about generations) above Ma'add Ibn `Adnan.

Volume 1, Parts 1.11.10

He (Ibn Sa'd) said: Khálid Ibn-Knidásh informed us: 'Abd Allah Ibn Wahb informed us; he said: Sa'id Ibn Abu Ayyub informed me on the authority of 'Abd Allah Ibn Khálid, he said:

The Prophet said: Do not abuse Mudar since he had embraced Islam.

Volume 1, Parts 1.11.11

He (Ibn Sa`d) said: Hisham Ibn Muhammad Ibn al-Sa'ib informed us on the authority of his father:

That Ma'add was with Bukht Nassar (Banu Ched Nader) when he fought in the forts of Yaman.

Volume 1, Parts 1.11.12

He (Ibn Sa'd) said: Hishám Ibn Muhammad Ibn al-Sa'ib informed us on the authority of his father; he said:

Ma'add Ibn Adnan begot Nizár to whose descendants passed prophethood, prosperity and power; (his other sons were) Qanas, Qunásah, Sinam, al-`Urf, `Awf, Shakk, Haydàn, Haydah, `Ubayd al-Rimáh, Junayd, Junádah, al-Quhm and Iyád; and their mother was Mu`ánah Bint Jawsham Ibn Julhumah Ibn `Amr Ibn Dawwah Ibn Jurhum; and their uterine brother was Qudá`ah; and some people of Qudà`ah, some genealogists, however, are of the opinion that Qudá`ah was the son of Ma'add whose patronymic (kunya) was after him, because his (Qudà`ah's) name was `Amr. He was called Qudá`ah because

he was separated from his own people and was associated with others and the word (Qudá'ah) is a term of their language.

He (Ibn Sa'd) said: All the sons of Ma'add Ibn `Adnán except Nizár dispersed and joined tribes other than the Ma'add; only a few of them were known as Ma'addites. Then Nizàr Ibn Ma'add begot Mudar and Iyad after whom Nizár took his patronymic and their mother was Sawdah Bint `Akk. (Nizàr also) begot Rabi`ah, i.e., Rabi'at al-Faras as well as al-Qash'am, and Anmár and their mother was Hudhálah Bint Wa`lan Ibn Jawsham Ibn Julhumah Ibn 'Amr Ibn Jurhum. Mudar's surname was al-Hamra (red), Iyàd's al-Shamtà (grey-haired) and al-Balgá (piebald), Rabi'ah's al-Faras (stallion) and Anmar's Himàr (ass). He (Ibn Sa'd) said: Anmár is said to be the progenitor of Bajilah and Khath'am; Allah knoweth best.

Volume 1, Parts 1.11.13

He (Ibn Sa'd) said: Hisham Ibn Muhammad Ibn al-Sà'ib informed us on the authority of his father and others; he said:

Ibrahim is the son of 'Azar (*A1-Qur'an*, 6:75) according to the Qur'an, but according to the Tawrah he is the son of Tarih and some say, 'Azar was son of Tarih Ibn Nahur Ibn Sàrugh (also pronounced Sharugh) Ibn Urghuwa (pronounced Ur`uwà) Ibn Faligh, also called Fálìkh, Ibn 'Abir Ibn Shàlìkh, also called Salìkh, Ibn Arfakhshad Ibn Sam Ibn Nuh the Prophet (on him be peace), Ibn Lamak Ibn Mattu-Shalìkh, also called Mattusalìkh, Ibn Khanukh, and he is Idris the Prophet (peace be on him), Ibn Yaridh and he is al-Yaridh also called al-Yadhir Ibn Mahlálìl Ibn Qaynan Ibn Anush Ibn Shith also called Shith and he is Hibat-Allah (gift of Allah) Ibn Adam (may Allah shower His blessings on him).

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

12. ACCOUNT OF FEMALE ANCESTORS OF THE APOSTLE OF ALLAH (PEACE BE ON HIM)



Volume 1, Parts 1.12.1

He (Ibn Sa'd) said: Hishàm Ibn Muhammad Ibn al-Sà'ib al-Kalbi informed us on the authority of his father; he said:

The mother of the Apostle of Allah, (may Allah bless him) was 'Aminah Bint Wahb Ibn `Abd Manaf Ibn Zuhrah Ibn Kilab Ibn Murrah; her mother was Barrah Bint `Abd al-Uzza Ibn 'Uthman Ibn `Abd al-Dar Ibn Qusayyi Ibn Kilab; her mother was Umm Habib Bint Asad Ibn `Abd al-Uzza Ibn Qusayyi Ibn Kilab; her mother was Barrah Bint 'Awf Ibn 'Abid Ibn 'Awij Ibn 'Adi Ibn Ka`b Ibn Luwayyi; her mother was Qilabah Bint al-Hàrith Ibn Malik Ibn Hubashah Ibn Ghanm Ibn Lihyan Ibn `Adiyah Ibn Sa'sa`ah Ibn Ka`b Ibn Hind Ibn Tabikhah Ibn Lihyan Ibn Hudhayl Ibn Mudrikah Ibn al-Yas Ibn Mudar; her mother was Umayymah Bint Malik Ibn Ghanm Ibn Lihyan Ibn `Adiyah Ibn Sa'sa`ah; her mother was Dubb Bint Tha'labah Ibn al-Hàrith Ibn Tamim Ibn Sa'd Ibn Hudayl Ibn Mudrikah; her mother was 'Atikah Bint Ghadirah Ibn Hutayt Ibn Jashim Ibn Thaqif, and his name was Qasi Ibn Munabbih Ibn Bakr Ibn Hawazin Ibn Mansur Ibn Ikrimah Ibn Kbasafah Ibn Qays Ibn `Aylàn, and his name was al-Yas, Ibn Mudar; her mother was Layla Bint `Awf Ibn Qasi, that is Thaqif.

The mother of Wahb Ibn `Abd Manaf Ibn Zuhrah the (maternal) grandfather of the Prophet, was Qaylah and it is said, (she was) Hind Bint Abu Qaylah whose name was Wajz Ibn Ghalib Ibn al-Harith Ibn 'Amr Ibn Milkan Ibn Afsá Ibn Harithah a descendant of Khuza'ah; her mother was Sulmà Bint Luwayyi Ibu Ghalib Ibn Fihir Ibn Malik Ibn al-Nadr Ibn Kinanah; her mother was Mawiyah Bint Ka`b Ibn al-Qayn a descendant of Qudà`ah.

The mother of Wajz Ibn Ghàlib was al-Sulàfah Bint Wáhib Ibn al-Bukayr Ibn Majda'ah Ibn `Amr, belonging to the tribe of Banu `Amr Ibn `Awf, a branch of al-'Aws; her mother was a daughter of Qays Ibn Rabi`ah a member of Banu Mázin Ibn Buwayyi Ibn Milkán Ibn Afsa brother of Aslam Ibn Afsa; her mother was al-Nuj'ah Bint `Ubayd Ibn al-Hàrith belonging to the tribe of Banu al-Harith Ibn al-Khazraj.

The mother of `Abd Manaf Ibn Zuhrah was Juml Bint Malik Ibn Fusayyah Ibn Sa'd Ibn Mulayh Ibn `Amr, a branch of Khuzà'ah.

The mother of Zuhrah Ibn Kilab was Umm Qusayyi who was Fatimah Bint Sa'd Ibn Sayal and his name was Khayr Ibn Hamàlah Ibn `Awf Ibn 'Amir al-Jadir, a branch of al-Azd.

Volume 1, Parts 1.12.2

He (Ibn Sa'd) said: Hishàm Ibn Muhammad Ibn al-Sà'ib al Kalbi informed us on the authority of his father; he said:

I penned down (the names of) five hundred female ancestors of the Prophet, but I did not find any one to have been an adulteress or having indulged in what was in vogue o the days of Jáhiliyyah.

Volume 1, Parts 1.12.3

He (Ibn Sa`d) said: Abu Damrah Anas Ibn Lyad al-Laythi informed us on the authority of Ja`far Ibn Muhammad, he on the authority of his father Muhammad Ibn `Ali Ibn Husayn; (he said):

Verily the Prophet (may Allah bless him) said: I have been born of valid wedlocks, from the time of Adam, and not of adultery. The adultery of the people in the days of Jahiliyyah has not stained me, and I have not been born but out of purity.

Volume 1, Parts 1.12.4

He (Ibn Sa`d) said: Muhammad Ibn `Umar al-Aslami informed us: Abu Bakr Ibn `Abd Allah Ibn Abu Sabrah informed us on the authority of `Abd al-Majid Ibn Suhayl, he on the authority of `Ikrimah, he on the authority of Ibn `Abbas; he said:

The Apostle of Allah said: From the time of Adam (to date) I have been born out of valid wedlock and not out of adultery.

Volume 1, Parts 1.12.5

He (Ibn Sa`d) said: Muhammad Ibn `Umar al-Aslami informed us; he said: Muhammad Ibn `Abd Allah Ibn Muslim related to me on the authority of his uncle, al-Zuhri, he on the authority of `Urwah, he on the authority of `Ayishah; she said:

The Apostle of Allah said: I have been born out of valid wedlock and not out of adultery.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

13. ACCOUNT OF THE FEMALE ANCESTORS OF THE APOSTLE OF ALLAH (MAY ALLAH BLESS HIM),

BEARING THE NAMES, FATIMAH AND `ATIKAH

'Átikah in Arabic means pure.



Volume 1, Parts 1.13.1

He (Ibn Sa'd) said: Hisham Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us on the authority of his father; he said:

The woman from whom was descended the Apostle of Allah was Umm `Abd al-Uzza Ibn `Uthmán Ibn `Abd al-Dar Ibn Qusayyi. Her name was Hudaybah Bint `Amr Ibn 'Utwárah Ibn 'Ayish Ibn Zarib Ibn al-Harith Ibn Fihr. Her (Umm `Abd al-'Uzza's) mother was Layla Bint Hilal Ibn Wuhayb Ibn Dabbah Ibn al-Harith Ibn Fihr. Her (Laylà's) mother was Salma Bint Muhárib Ibn Fihr. Her (Salma's) mother was `Átikah Bint Yakhlud Ibn al-Nadr Ibn Kininah.

The mother of 'Amr Ibn `Utwarah Ibn 'Ayish Ibn Zarib Ibn al-Harith Ibn Fihr was 'Átikah Bint `Amr Ibn Sa'd Ibn 'Awf Ibn Qasi. Her ('Átikah's) mother was Fátimah Bint Bilal Ibn 'Amr Ibn Thumalah of the Azd tribe.

The mother of Asad Ibn 'Abd al-'Uzzá Ibn Qusayyi is also among the female ancestors of the Prophet (may Allah's peace be on him). Her surname was al-Huzayya and her name was Raytah Bint Ka`b Ibn Sa'd Ibn Taym Ibn Murrah. The mother of Ka`b Ibn Sa'd Ibn Taym was Nu'm Bint Tha`labah Ibn Wayilah Ibn 'Amr Ibn Shayban Ibn Muharib Ibn Fihr. Her (Nu`m's) mother was Nahiyah Bint al-Harith Ibn Mungidh Ibn 'Amr Ibn Ma'is Ibn 'Amir Ibn Luwayyi. Her (Nahiyah's) mother was Sulmà Bint Rabi`ah Ibn Wuhayb Ibn Dibab Ibn Hujayr Ibn `Abd Ibn Ma'is Ibn `Amir Ibn Luwayyi. Her (Salma's) mother was Khadijah Bint Sa'd Ibn Sahm. Her (Khadijah's) mother was `Átikah Bint 'Abdah Ibn Dhakwàn Ibn Ghidirah Ibn Sa'sa'ah.

The mother of Dibàb Ibn Hujayr Ibn 'Abd Ibn Ma'is was Fátimah Bint `Awf Ibn al-Hàrith Ibn `Abd Manàt Ibn Kinànah.

The mother of 'Abid Ibn `Awij Ibn 'Adi Ibn Ka`b, one of the ancestors of the Prophet, was Makhshiyyah Bint 'Amr Ibn Salul Ibn Ka`b Ibn 'Amr of the tribe of Khuza'ah. Her (Makhshiyyah's) mother was al-Rub'ah Bint Hubshiyyah Ibn Ka`b Ibn `Amr. Her (al-Rub`ah's) mother was `Átikah Bint Mudlij Ibn Murrah Ibn 'Abd Manat Ibn Kinanah. All of them are the ancestor's of the Prophet's mother.

The mother of 'Abd Allāh Ibn `Abd al-Muttalib Ibn Hashim was Fàtimah Bint 'Amr Ibn 'Ayidh Ibn 'Imràn Ibn Makhzum. She was nearest to the Apostle of Allah among his female ancestors bearing the name of Fàtimah.

Her (Fatimah's) mother was Sakhrah Bint `Abd Ibn `Imran Ibn Makhzdm. Her (Sakhrah's) mother was Takhmur Bint `Abd Ibn Qusayyi. Her (Takhmur's) mother was Sulma Bint 'Amirah Ibn `Umayrah Ibn Wadi'ah Ibn al-Hàrith Ibn Fihr. Her (Sulma's) mother was `Atikah Bint 'Abd Allah Ibn Wa'ilah Ibn Zarib Ibn `Ayàdhah Ibn `Amr Ibn Bakr Ibn Yashkur Ibn al-Hàrith who is the same person as `Adwan Ibn `Amr Ibn Qays and `Abd Allah Ibn Harb Ibn Wa'ilah.

The mother of `Abd Allah Ibn Wa'ilah Ibn Zarib was Fàtimah Bint `Amir Ibn Zarib Ibn `Ayàdhah.

The mother of `Imràn Ibn Makhzum was Su`da Bint Wahb Ibn Taym Ibn Ghalib. Her (Su`da's) mother was `Atikah Bint Hilal Ibn Wuhayb Ibn Dabbah.

The mother of Hashim Ibn `Abd Manaf Ibn Qusayyi was 'Atikah Bint Murrah Ibn Hilal Ibn Fálìj Ibn Dhakwan Ibn Tha`labah Ibn Buhthah Ibn Sulaym Ibn Mansur Ibn 'Ikrimah Ibn Khasafah Ibn Qays Ibn `Aylan. She was nearest to the Prophet among his female ancestors bearing the name of `Atikah.

The mother of Hilal Ibn Fálìj Ibn Dhakwàn was Fátimah Bint Bujayd Ibn Ru'as Ibn Kiláb Ibn Rabi`ah.

The mother of Kilab Ibn Rabi`ah was Majd Bint Taym al-Adram Ibn Ghalib. Her (Majd's) mother was Fátimah Bint Mu`àwiyah Ibn Bakr Ibn Hawazin.

The mother of Murrah Ibn Hilal Ibn Fálìj was `Atikah Bint `Adi Ibn Sahm of the Aslam tribe and they are the kinsmen of Khuzi`ah.

The mother of Wuhayb Ibn Dabbah Ibn al-Hàrith Ibn Fihr was `Atikah Bint Ghalib Ibn Fihr.

The mother of `Amr Ibn `Ayidh Ibn 'Imran Ibn Makhztim was Fátimah Bint Rabi`ah Ibn `Abd al-'Uzzà Ibn Rizàm Ibn Jahwash Ibn Mu`àwiyah Ibn Bakr Ibn Hawazin.

The mother of Mu`awiyah Ibn Bakr Ibn Hawàzin was 'Atikah Bint Sa`d Ibn Hudhayl Ibn Mudrikah.

The mother of Qusayyi Ibn Kiláb was Fatimah Bint Sa`d Ibn Sayal of the family of al-Jadarah of the tribe of al-Azd.

The mother of 'Abd Manaf Ibn Qusayyi was Hubbà Bint Hulayl Ibn Hubshiyyah of the tribe of Khuzà'ah. Her (Hubbà's) mother was Fátimah Bint Nasr Ibn `Awf Ibn 'Amr Ibn Luhayyi of the tribe of Khuza`ah.

The mother of Ka`b Ibn Luwayyi was Mawiyyah Bint Ka'b Ibn al-Qayn who was al-Nu`mán Ibn Jasn Ibn Shay' Allah Ibn Asad Ibn Wabarah Ibn Taghlib Ibn Hulwàn Ibn `Imràn Ibn al-Hàf Ibn Quda`ah. Her (Màwiyyah's) mother was 'Atikah Bint Kàhil Ibn `Udhrah.

The mother of Luwayyi Ibn Ghàlib was `Àtikah Bint Yakhlud Ibn al-Nadr Ibn Kinanah.

The mother of Ghàlib Ibn Fihri Ibn Malik was Layla Bint Sa'd Ibn Hudhayl Ibn Mudrikah Ibn al-Yàs Ibn Mudar. Her (Layla's) mother was Sulmà Bint Tabikhah Ibn al-Yàs Ibn Mudar. Her (Sulmà's) mother was Àtikah Bint al-Asad Ibn al-Ghawth.

Volume 1, Parts 1.13.2

He (Ibn Sa`d) said: Hishàm Ibn Muhammad Ibn al-Sá'ib al-Kalbi informed us on the authority of some one other than his father; (he said):

Verily `Atikah Bint 'Amir Ibn al-Zarib was one of the female ancestors of the Prophet (may Allah bless him).

He (Ibn Sa`d) said: The mother of Barraah Bint `Awf Ibn 'Abid Ibn `Awij Ibn 'Adi Ibn Ka`b was Umaymah Bint Malik Ibn Ghanm Ibn Suwayd Ibn Hubshi Ibn 'Adiyyah Ibn Sa'sa'ah Ibn Ka`b Ibn Tàbikhah Ibn Lihyān. Her (Umaymah's) mother was Qilābah Bint al-Harith Ibn Sa'sa'ah Ibn Ka'b Ibn Tabikhah Ibn Lihyān. Her (Qilabah's) mother was Dubb Bint al-Hàrith Ibn Tamim Ibn Sa`d Ibn Hudhayl. Her (Dubb's) mother was Lubna Bint al-Hàrith Ibn Numayr Ibn Usayyid Ibn `Amr Ibn Tamim. Her (Lubna's) mother was Fátimah Bint 'Abd Allah Ibn Harb Ibn Wayilah. Her (Fatimah's) mother was Zaynab Bint Malik Ibn Nadirah Ibn Ghadirah Ibn Hutayt Ibn Jusham Ibn Thagif. Her (Zaynab's) mother was `Atikah Bint `Amir Ibn Zarib. Her ('Atikah's)

mother was Shaqiqah Bint Ma'n Ibn Màlik of the tribe of Bahilah. Her (Shaqiqah's) mother was Sawdah Bint Usayyid Ibn `Amr Ibn Tamim.

All these 'Atikahs are thirteen in number and Fatimahs, ten.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

14. ACCOUNT OF THE MOTHERS OF THE PROPHET'S ANCESTORS



Volume 1, Parts 1.14.1

He (Ibn Sa`d) said: Hishàm Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us on the authority of his father; he said:

The mother of `Abd Allah Ibn `Abd al-Muttalib Ibn Hashim was Fatimah Bint `Amr Ibn `Ayidh Ibn `Imrán Ibn Makhzum, and her (Fatimah's) mother was Sakhras Bint `Abd Ibn `Imran Ibn Makhzum and her (Sakhras's) mother was Takhmur Bint `Abd Ibn Qusayyi.

The mother of 'Abd al-Muttalib Ibn Hashim was Sulma Bint `Amr Ibn Zayd Ibn Labid Ibn Khidash Ibn `Amir Ibn Ghanin Ibn `Adi Ibn al-Najjar whose name was Taym Allah Ibn Tha'labah Ibn `Amr Ibn al-Khazraj. Her (Sulma's) mother was `Umayrah Bint Sakhr Ibn Habib Ibn al-Háarith Ibn Tha'labah Ibn Mazin Ibn al-Najjar. Her (`Umayrah's) mother was Sulma Bint `Abd al-Ashhal Abn Harithah Ibn Dinar Ibn al-Najjâr. Her (Sulma's) mother was Uthaylah Bint Za`wará Ibn Haram Ibn Jundub Ibn `Amir Ibn Ghanm Ibn 'Adi Ibn al-Najjar.

The mother of Hashim Ibn `Abd Manâf was `Atikah Bint Murrah Ibn Hilal Ibn Fáliz Ibn Dhakwàn Ibn Tha'labah Ibn Buhtbah Ibn Sulaym Ibn Mansur. Her (`Atikha's) mother was Màwiyyah and it is said her name was Safiyyah Bint Hawzah Ibn `Amr Ibn Sa'sa'ah Ibn Mu`awiyah Ibn Bakr Ibn Hawazin. Her (Mawiyah's) mother was Riqash Bint al-Asham Ibn Munabbih Ibn Asad Ibn `Ayidh Allah Ibn Sa`d a1-'Ashirah, a branch of Madhhij. Her (Riqash's) mother was Kabshah Bint al-Rafiqi Ibn Malik Ibn al-Himás Ibn Rabi`ah Ibn Ka'b Ibn al-Háarith Ibn Ka`b.

The mother of 'Abd Manâf Ibn Qusayyi was Hubbà Bint Hulayl Ibn Hubshiyyah Ibn Salul Ibn Ka`b Ibn `Amr Ibn Rabi`ah Ibn Háarithah Ibn `Amr `Ibn `Amir a descendant of Khuza`ah. Her (Hubbà's) mother was Hind Bint `Amir Ibn al-Nadr Ibn 'Amir, belonging to the Khuza`ah. Her

(Hind's) mother was Layla Bint Mázin Ibn Ka`b Ibn `Amr Ibn `Amir, belonging to the Khuza'ah.

The mother of Qusayyi Ibn Kilab was Fatimah Bint Sa'd Ibn Sayal whose name was Khayr Ibn Hamalah Ibn `Awf Ibn 'Amir al-Jadir, belonging to the Azd tribe. He was the first person to erect the wall of the Ka`bah, consequently his appellation became al-Jádir (the builder). Her (Fátimah's) mother was Zurayfah Bint Qays Ibn Dhu al-Rasayn whose name was Umayyah Ibn Jusham Ibn Kinanah Ibn `Amr Ibn al-Qayn Ibn Fahm Ibn `Amr Ibn Qays Ibn `Ilan. Her (Zurayfah's) mother was Sakhras Bint 'Amir Ibn Ka`b Ibn Afrak Ibn Budayl Ibn Qays Ibn `Abqar Ibn Anmàr.

The mother of Kiláb Ibn Murrah was Hind Bint Surayr Ibn Tha`labah Ibn al-Harith Ibn Malik Ibn Kinanah Ibn Khuzaymah. Her (Hind's) mother was Umámah Bint 'Abd Manat Ibn Kinanah. Her (Umamah's) mother was Hind Bint Dudàn Ibn Asad Ibn Khuzaymah.

The mother of Murrah Ibn Ka`b was Makhshiyyah Bint Shayban Ibn Muharib Ibn Fihr Ibn Malik Ibn al-Nadr Ibn Kinanah. Her (Makhshiyyah's) mother was Wabshiyyah Bint Wa'il Ibn Qasit Ibn Hinb Ibn Afsà Ibn Du`mi Ibn Jadilah. Her (Wahshiyyah's) mother was Màwiyyah Bint Dubay'ah Ibn Rabi`ah Ibn Nizar.

The mother of Ka`b Ibn Luwayyi was Mawiyah Bint Ka`b Ibn al-Qayn whose name was al-Nu`mán Ibn Jasr Ibn Shay` Allah Ibn `Asad Ibn Wabarah Ibn Taghlib Ibn Hulwan Ibn 'Imran Ibn al-Haf Ibn Quda'ah. Her (Mawiyah's) mother was `Atikah Bint Kahil Ibn `Udhrah.

The mother of Luwayyi Ibn Ghàlib was `Atikah Bint Yakhilud Ibn al-Nadr Ibn Kinanah. This is the accepted version but some (genealogists) hold that it was Sulmà Bint Ka`b Ibn `Amr Ibn Rabi'ah Ibn Hárithah Ibn `Amr Ibn `Amir of the tribe of Khuza`ah. Her (Atikah's) mother was Unaysah Bint Shaybàn Ibn Tha`labah Ibn 'Ukabah Ibn Sa'b Ibn `Ali Ibn Bakr Ibn Wa'il. Her (Unaysah's) mother was Tumadir Bint al-Harith Ibn Tha'labah Ibn Dudàn Ibn Asad Ibn Khuzaymah. Her (Tumàdir's) mother was Ruhm Bint Káhil Ibn Asad Ibn Khuzaymah.

The mother of Ghàlib Ibn Fihr was Layla Bint al-Hàarith Ibn Tamim Ibn Sa'd Ibn Hudhayl Ibn Mudrikah and it is said that she was Layla Bint Sa'd Ibn Hudhayl Ibn Mudrikah Ibn al-Yás Ibn Mudar. Her (Layla's) mother was Sulmà Bint Tabikhah Ibn al-Yàs Ibn Mudar. Her (Sulmà's) mother was `Atikah Bint al-Asad Ibn al-Ghawth. Her ('Atikah's) mother was Zaynab Bint Rabi`ah Ibn Wa'il Ibn Qasit Ibn Hinb.

The mother of Fihir Ibn Malik was Jandalah Bint `Amir Ibn al-Hàrith Ibn Mudad Ibn Zayd Ibn Malik of the tribe of Jurhum, and it is said that she was Jandalah Bint al-Hàrith Ibn Jandalah Ibn Mudàd Ibn al-Hàrith, who was not al-Akbar (the great) but Ibn `Awánah Ibn `Amuq Ibn Yaqtan of the tribe of Jurhum. Her (Jandalah's) mother was Hind Bint al-Zulaym Ibn Malik Ibn al-Hàrith of the tribe of Jurhum.

The mother of Malik Ibn al-Nadr was `Ikriyah Bint 'Adwàn who is known as al-Hàrith Ibn 'Amr Ibn Qays Ibn `Ilan Ibn Mudar.

The mother of al-Nadr Ibn Kinanah was Barrah Bint Murr Ibn Udd Ibn Tabikhah; she was the sister of Tamim Ibn Murr.

The mother of Kinanah Ibn Khuzaymah was 'Awanah whose name was Hind Bint Sa'd Ibn Qays Ibn `Ilan. Her ('Awanah's) mother was Da'd Bint al-Yàs Ibn Mudar.

The mother of Khuzaymah Ibn Mudrikah was Sulma Bint Aslum Ibn al-Haf Ibn Quda`ah.

The mother of Mudrikah Ibn al-Yas was Layla known as Khindif Bint Hulwan Ibn `Imran Ibn al-Haf Ibn Quda`ah. Her (Khindif's) mother was Dariyyah Bint Rabi`ah Ibn Nizàr. The streamlet of Dariyyah flowing between Makkah and al-Nibaj is named after her.

The mother of al-Yàs Ibn Mudar was al-Rabab Bint Haydah Ibn Ma'add Ibn `Adnàn.

The mother of Mudar Ibn Nizar was Sawdà Bint 'Akk Ibn al-Rayth Ibn `Adnan Ibn Udad; those who belong to al-Yaman say: `Akk Ibn 'Udthan Ibn 'Abd Allah Ibn Nasr Ibn Zahran of the tribe of al-Asad.

The mother of Nizar Ibn Ma'add was Mu'anah Bint Jawsham Ibn Julhumah Ibn `Amr Ibn Barrah Ibn Jurhum. Her (Mu'anah's) mother was Sulma Bint al-Hàrith Ibn Malik Ibn Ghanm of the Lakhm tribe.

The mother of Ma'add Ibn `Adnàn was Mahdad Bint al-Laham Ibn Jalhab Ibn Jadis Ibn Játhir Ibn Aram.

Volume 1, Parts 1.15.1

He (Ibn Sa'd) said: Muhammad Ibn `Umar al-Aslami informed us on the authority of more than one scholar of Madinah; (second chain) he (Ibn Sa'd) said: Hishàm Ibn Muhammad Ibn al-Sà'ib al-Kalbi informed us on the authority of his father; they said:

Kilab Ibn Murrah Ibn Ka'b Ibn Luwayyi Ibn Ghàlib Ibn Fihri Ibn Malik married Fatimah Bint Sa'd Ibn Sayal whose name was Khayr Ibn Hamàlah Ibn `Awf (*Ibn Ghanm in between 'Awf and 'Amir in al-Tabari, Vol. II, p. 181*) Ibn 'Amir, surnamed al-Jàdir, because he was the first person to build the wall of the Ka`bah; he was son of `Amr Ibn Ju'tumah Ibn Mubashshir (*Yashkur according to al-Tabari. Vol. II, p. 181*) Ibn Sa'b Ibn Duhman Ibn Nasr Ibn Zahràn Ibn Ka'b Ibn al-Harith Ibn Ka'b Ibn 'Abd Allah Ibn Malik Ibn Nasr Ibn al-Azd. Ju'tumah's migration coincided with that of Azd from Márib. (*Marib was the capital of Yaman, on the bank of a stream of the same name, under the rulers of Saba. It was situated to the east of San'a. A dam was constructed across the river. The dam was destroyed by a flood known as Sayl al-'Arim between A. C. 542 and 570, when the residents abandoned their homes*) They alighted with the 'tribe of Du'il Ibn Bakr Ibn 'Abd Manàt Ibn Kinanah with whom they formed an alliance and contracted marriages. Then Fatimah Bint Sa'd bore Zuhrah Ibn Kilàb to Kilàb Ibn Murrah. There was no issue for a long time and then she bore Qusayyi whose name was Zayd. Then Kilab Ibn Murrah died and Rabi'ah Ibn Haram Ibn Dinnah Ibn `Abd Ibn Kabir Ibn `Udhrah Ibn Sa'd Ibn Zayd, of the tribe of Quda'ah carried her to his place in the land of 'Udhrah`who were the nobles of Syria upto Sargh and its dependencies. Since Zuhrah Ibn Kilàb was grown up, he remained in his tribe but since Qasayyi was very young and had newly weaned his mother took him with her. He was named Qusayyi (distant) because he was living in the distant land of Syria. There she bore Rizàh to Rabi'ah, to whom Qusayyi has also been attributed.

One day he competed with a member of the tribe of Quda'ah whose name was Ruqay`. Hisham Ibn al-Kalbi said: He was'a member of the tribe of `Udhrah. Qusayyi overpowered him; the person so overpowered became angry and enmity grew between them till they exchanged hot words and quarrelled. Ruqay` said: Why do you not go back to your own place and people; you are not one of us? Qusayyi went to his mother and asked her: Who is my father? She said: Rabi'ah is your father. He said: Had I been his son, I would not have been denied by them. She said: If it is so, then by Allah, it is not the observance of the right of neighbourhood, nor protection of the right by them. In fact you are nobler and more honourable both in your individual capacity and also by

birth and descent. Your father is Kilab Ibn Murrah Ibn Ka`b Ibn Luwayyi Ibn Ghalib Ibn Fihr Ibn Malik Ibn al-Nadr Ibn Kinanah of the Quraysh tribe, and your people live in Makkah close to the Ka'bah, the vicinity of which is respected.

He said: By Allah! I shall never stay here. She said: Wait till the season of pilgrimage, and then go there with the pilgrims, since I fear lest some people might harm you. He stayed there; when (the time of pilgrimage) approached, she sent him with the people of the Quda`ah tribe; he reached Makkah. (His elder brother) Zuhrah was yet alive. Zuhrah and Qusayyi both had signs of pilgrimage (*Unstitched garment donned by pilgrims*) on them, so the latter (i.e., Qusayyi) approached the former (i.e., Zuhrah) and said: I am your brother. Zuhrah, who had grown old and lost his vision, said to him: Come close to me, then he touched him and said: By Allah I recognise the voice and the resemblance (in features). When he was free after performing the pilgrimage the men of the Quda'ah insisted on his return with them to their territory, but he declined and settled at Makkah. Since he was of a forbearing nature, prominent and of noble descent, he made a proposal to Hulayl Ibn Hubshiyyah Ibn Salul Ibn Ka`b Ibn 'Amr Ibn Rabi'ah. This Hulayl is surnamed Luhayyi al-Khuza`i, and the proposal was concerning his daughter Hubba. Having come to know of his descent, Hulayl gave his daughter Hubba in his (Qusayyi's) marriage. In those days Hulayl was administering the affairs of Makkah, and had combined with it the custodianship of the Ka`bah. Then Hulayl perished and his son al-Muhtarish became the custodian of the Ka`bah. His patronymic name was Abu Ghubshan; the Arabs made payments to him during seasons of pilgrimage. In one of the seasons they curtailed them and withheld a portion of what they used to pay to him; so he grew angry. Thereupon Qusayyi invited him and served him with drink and then purchased the Ka`bah from him for a few camels. It is said that he purchased it for a water-skinfull of wine and he was pleased with the bargain; then he went to the outskirts of Makkah. (*Cf al-Tabari, Vol. II, p. 183*)

Volume 1, Parts 1.15.2

He (Ibn Sa`d) said: Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us; he said: `Abd Allah Ibn 'Amr Ibn Zuhayr related to me on the authority of `Abd Allah Ibn Khidash Ibn Umayyah al-Kabi, he on the authority of his father; (second chain) he (Ibn Sa`d) said: Fatimah Bint Muslim al-Aslami related to me on the authority of Fàtimah al-Khuza'i, who had lived in the time of the Companions; they said:

When Qusayyi married Hubbà Bint Hulayl Ibn Hubshiyyah and she bore

children to him; Hulayl said: Verily the children of Qusayyi are my children since they are the children of my daughter. Then he made a will concerning the custodianship of the Ka`bah and control over Makkah in favour of Qusayyi and said to him: Thou art the fittest person. (*Cf al-Tabari, Vol. II, p. 183*)

Now, back to the previous narration of Muhammad Ibn `Umar Ibn Waqid al-Aslami and Hisham Ibn Muhammad al-Kalbi; they said: It is said that when Hulayl Ibn Hubshiyyah perished and the descendants of Qusayyi spread and his wealth increased and he rose in honour, then he began to think that his right to the custodianship of the Ka'bah and administration of Makkah was better than (that of the) Khuza`ah and Banu Bakr, and that the Quraysh were the offspiring of Isma'il Ibn Ibrahim and were his true descendants. So he had a talk with the people of the Quraysh and Banu Kinanah and exhorted them to banish Banu Khuza`ah and Banu Bakr from Makkah and declared: We have better title to this office than they have. They (the Quraysh and the Kinanah) responded to his appeal and followed him. Then he wrote to his uterine brother Rizah Ibn Rabi`ah Ibn Haràm al-`Udhri asking him to support him. Thereupon Rizah with his step-brothers, Hunn, Mahmud and Julhumah and their followers of the Quda'ah tribe set out for Makkah and reached there. (The tribe of) Sufah whose name was al-Ghawth Ibn Murr used to prevent people from the `Arafah not allowing any body to throw pebbles (a ritual of the pilgrimage) till every one of them had done it. After that year the Sufah repeated what they were doing in the previous years, but Qusayyi appoached them and met them at al-'Aqabah with his followers from among the Quraysh, the Kinànah and the Quda`ah. He said: We have better title to it than you.

They denied and a fierce fighting ensued in which the Sufah were defeated. Then Rizàh said: Qusayyi ! permit the people (to perform the ritual of throwing pebbles). He permitted the people and took hold of what was in their (Khuzá`ah & Bakr's) possession. Since then (the ritual of) Ifadah (circumambulation round the Ka`bah) has been the privilege of the descendants of Qusayyi. (The people of the tribes of) Khuza`ah and Banu Bakr regretted their action and drew away from him. Thereupon Qusayyi collected his forces to fight with them. They fought a fierce battle at al-Abtab, and a large number of people were slain. Then they sued for a peace and they appointed Ya'mar Ibn `Awf Ibn Ka`b Ibn Layth Ibn Bakr Ibn `Abd Manat Ibn Kinànah as an arbitrator. He declared that Qusayyi Ibn Kilab had a better title to the custody of the Ka'bah and administration of Makkah than Khuza`ah. He declared that the bloodshed caused by Qusayyi was lawful and was to be under his feet; consequently Khuza`ah and Banu Bakr were to pay diyah (blood money) for every person of the Quraysh and the Kinanah whom they had slain.

Since that day Ya`mur was surnamed al-Shaddakh because he declared how the blood of the parties was spilt. (*Cf. al-Tabarl, Vol. II, pp. 183-184. Ibn Hishám, (Al-Azhar edition), Vol. I, p. 78*)

Volume 1, Parts 1.15.3

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us: Musa Ibn Ya`qub al-Zam`i informed us on the authority of his paternal aunt, she on the authority of her mother Karimah Bint al-Miqdad, she on the authority of her father; he said:

When Qusayyi achieved his objective and expelled the Khuza`ah and Banu Bakr out of Makkah, the Quraysh joined him and since then they are known as Quraysh, because of their joining him; *altaqarrush* signifies joining. When the affair of Qusayyi was settled his uterine brother Rizáh Ibn Rabi`ah al-'Udhri went back along with his brothers and kinsmen, who were three hundred in number, to their lands. Subsequently Rizáh and Hunn used to meet Qusayyi and come (to Makkah) during the period of pilgrimage. They used to be his guests and could see the respect shown to him by the Quraysh and the Arabs. He (Qusayyi) showed respect to them (Rizah and Hunn) and gave presents to them, and the Quraysh respected them for their assistance and fortitude in the battle of the Khuzá`ah and Bakr.

Volume 1, Parts 1.15.4

He (Ibn Sa`d) said: Hisham Ibn Muhammad informed us on the authority of his father; he said:

Verily they were called the Quraysh because two of Fihri's sons were from one mother and one from another, so they separated and settled in different parts of Tahamah of Makkah; subsequently they united. Thereupon Banu Bakr said: The sons of Jandalah got united.

The first person of the Mudar (tribe) to settle at Makkah was Khuzaymah Ibn Mudrikah who cast a statue dedicated to Hubal and placed it there and so it was called the idol of Khuzaymah. His descendants lived there till Fihri Ibn Malik succeeded them. Thereupon Banu Asad and the people of Kinanah migrated to their present settlement.

Volume 1, Parts 1.15.5

He (Ibn Sa`d) said: Hisham Ibn Muhammad al-Kalbi informed us on the authority of his father; he said:

All the children of Qusayyi Ibn Kilab were born of Hubba Bint Hulayl, yiz. `Abd al-Dar Ibn Qusayyi, the first born, `Abd Manaf Ibn Qusayyi whose name was al-Mughirah, "Abd al-`Uzza Ibn Qusayyi and `Abd Ibn Qusayyi, and Takhmur Bint Qusayyi and Barrah Bint Qusayyi.

Volume 1, Parts 1.15.6

Hè (Ibn Sa`d) said: Hishàm Ibn Muhammad informed us on the authority of his father, he on the authority of Abu Salih, be on the authority of Ibn `Abbas; he said:

Qusayyi used to say that he begot four sons, two of whom he dedicated to his gods. one to his house and one to himself. Consequently `Abd Ibn Qusayyi was called 'Abd Qusayyi, and the two after his gods `Abd Manaf and `Abd al-`UzzA, and one after his house was `Abd al-Dar. (Cf. *al-Tabari, Vol. II, p. 181*)

Volume 1, Parts 1.15.7

He (Ibn Sa`d) said: Muhammad Ibn `Umar al-Aslami informed us; he said: `Abd Allah Ibn Ja'far al-Zuhri related to me, he said: I discovered in the book of Abu Bakr Ibn `Abd al-Rahman Ibn al-Miswar Ibn Makhramah saying: Muhammad Ibn Jubayr Ibn Mut`im informed us; (second chain) he (Ibn Sa`d) said: Hishàm Ibn Muhammad al-Kalbi informed us; he said: My father informed me on the authority of Abu Sàlih, he on the authority of Ibn `Abbas; they said:

Qusayyi Ibn Kilàb was the first of the descendants of Ka'b Ibn Luwayyi to assume sovereignty, and his people paid homage to him. He was the Sharif (Chief) of Makkah and there was none to dispute his claim. Then he erected Dar al-Nadwah (Council Chamber), its door facing the Ka`bah. All the affairs of the Quraysh were discussed and decided there e. g. marriage, war, and consultations about other affairs, even such minor things as the attaining of puberty by a girl and her changing the shirt; her shirt was cut there and then she was sent to her family. (*It was a custom*) The banner of war offensive or defensive was hoisted in the Dar al-Nadwah; (the hoisting of the banner) was the chief prerogative of Qusayyi. No boy was circumcised but in the Dar al-Nadwah. No caravan

of the Quraysh set out on its journey but from it, nor returned but alighted in it, as a mark of respect to him and for being blessed by his advice; this was in recognition of his excellence. They followed his orders like the commands of the faith; without his sanction nothing was done in his life, nor after his death. He had combined in his person offices of al-hijábah (the custody of the Ka'bah); al-siqáyah (to supply drinking water to the pilgrims); al-rifádah (to feed the pilgrims); al-liwa (hoisting the banner of war); al-nadwah (council) and the administration of Makkah. He used to receive tithes from all persons entering Makkah but not from its residents.

He (Ibn Sa'd) said: It was called Dar al-Nadwah because people assembled there (to gain) good and (to ward off) evil. [P. 40] Nadi is a place for the assembling of the people, when they assemble. Qusayyi divided Makkah into quarters allotting them to the branches of his tribe. Different branches of the Quraysh settled in the places in which they still live. The place abounded in `idáh and salm (*Idah and Salm are two species of ever-green thorny trees*) and the Quraysh feared to cut them within the boundry of the Ka`bah. Qusayyi allowed them to cut the trees and told them that they were being cut for their houses and roads, and may Allah curse him who has evil designs. Qusayyi felled a tree with his own hand and his supporters followed him, then the Quraysh cut them. They applied the appellation of Mujammi` to him, because he had brought about unity in respect of their affairs. They sought blessings of God through him, They showed respect to him and appointed him their ruler. (Cf. *al-Tabari, Vol. II, p. 182; Ibn Hisham, Vol. I, p 79*) He (Qusayyi) made the sub-tribes of the Quraysh settle at al-Abtah, so they were called the Quraysh of al-Bitáh. He made Banu Ma`is Ibn 'Amir Ibn Luwayyi, Banu Taym al-Adram Ibn Ghalib Ibn Fihri, Banu Muharib Ibn Fihri and Banu al-Harith Ibn Fihri settle in the upper part of Makkah; for this reason they were known as al-Zawahir and also because they had not settled at al-Abtah with Qusayyi. However there was an exception of the sub-tribe of Abu `Ubaydah Ibn al-Jarrah who belonged to Banu al-Harith Ibn Fihri and because they had settled at al-Abtah they were known as the people of al-Bitah and lived with al-Mutayyabin. (*They were the arbitrators appointed to adjudge the claims of the rival houses of 'Abd Manaf and `Abd al-Dar concerning hijabah, rifadah, siqayah and liwa.*) A poet, Dhakwán the mawla of 'Umar Ibn al-Khattáb, composed the following verses concerning al-Dahhak Ibn Qays al-Fihri who had struck him.

"(I wish) a party of the Quraysh had been present before me, but it would have been of the Quraysh of al-Bitah and not of the Quraysh of al-Zawahir".

Hudhafah Ibn Ghanim al-`Adawi recited in praise of Abu Lahab Ibn `Abd al-Muttalib.

"Your progenitor was Qusayyi whose appellation was Mujammi` because Allah made the tribes of Fihri united by him."

So Qusayyi was called Mujammi` because he united the Quraysh; and the Quraysh, who were called Banu al-Nadr before him, were given by him the name of the Quraysh.

Volume 1, Parts 1.15.8

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us; he said: Abu Bakr Ibn `Abd Allah Ibn Abu Sabrah related to me on the authority of Said Ibn Muhammad Ibn Jubayr Ibn Mut'im:

That 'Abd al-Malik Ibn Marwān asked Muhammad Ibn Jubayr: When were the Quraysh given this name? He replied: When they came and settled together near the sanctuary (of the Ka'bah). This coming together is called taqarrush. Thereupon 'Abd-al-Malik said: I have not heard it, but I have heard that Qusayyi was called al-Qurashi, and the Quraysh were not so named before him.

Volume 1, Parts 1.15.9

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us; he said: Abu Bakr Ibn `Abd Allah Ibn Abu Sabrah related to me on the authority of `Abd al-Majid Ibn Suhayl Ibn `Abd al-Rahmān Ibn 'Awf, he on the authority of Abu Salamah Ibn 'Abd al-Rahman Ibn `Awf; he said:

When Qusayyi settled by the sanctuary (of the Ka'bah) and overpowered it, he did noble deeds; consequently he was called al-Qurashi, and he is the first person to be so named.

Volume 1, Parts 1.15.10

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us; he said: Abu Bakr Ibn `Abd Allah Ibn Abu Sabrah related to me on the authority of Abu Bakr Ibn `Abd Allah Ibn Abu Jahm; he said:

Al-Nadr Ibn Kinanah was named al-Qurashi.

Volume 1, Parts 1.15.11

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us on the authority of `Abd Allah Ibn Ja`far, he on the authority of Ya`qub [P. 41] Ibn 'Utbah al-Akhnasi; he said:

Al-Hums (Al-hums signifies the people who are emotional, and pay attention to etiquette.) were the Quraysh, the Kinanah and the Khuzà`ah and all those Arabs who had descended from the Quraysh. Muhammad Ibn `Umar added, without giving this chain of narrators: Or allies of the Quraysh.

Muhammad Ibn 'Umar said: Al-Tahammus relates to certain rites which they introduced in their religion and were strict in observing them, to wit: They did not go out of the sanctuary when they had performed the pilgrimage and thus they fell short of performing the rite which Allah had enjoined on Ibrahim, and that was to stay at `Arafah which is outside the sanctuary. They abstained cooking in fat, and did not live in tents of hair; they lived under red canopies of leather. They commenced to permit the pilgrims to circumambulate round the Ka'bah in their clothes if they had not gone to the `Arafah. When they returned from the `Arafah they did not circumambulate round the Ka`bah, known as tawaf al-ifadah, but naked or in two ahmasi (*A kind of coarse cloth woven by the Banu Ahmas, a branch of the Banu Dubay'ah*) clothes. In case one circumambulated in his own clothes it was not lawful for him to wear them again.

Muhammad Ibn `Umar said: Qusayyi introduced burning fire at al-Muzdalifah, when he stopped there, so that the persons coming from `Arafah could see it. The burning of fire did not cease in the days of Ignorance on the night of assembly. (*Laylat Jam'*)

Volume 1, Parts 1.15.12

Muhammad Ibn `Umar said: Kathir Ibn `Abd Allah al-Muzani informed me on the authority of Nafi', he on the authority of Ibn `Umar; he said:

This fire continued to be kindled in the time of the Prophet, Abu Bakr, `Umar and 'Uthman.

Muhammad Ibn `Umar said: It is kindled even today. Qusayyi had made it obligatory for the Quraysh to perform the functions of siq'iyah and the

rifadak; and said: People of Quraysh ! you are the neighbours of Allah and the custodian of His House (the Ka'bah) and the custodian of the sanctuary, and verily the pilgrims are the guests of Allah and the visitors of His House (the Ka'bah), and they are the worthiest of the guests for honour; so provide them with food and drink during the days of pilgrimage, till they return. They complied with it and they had a portion of their wealth allotted for this purpose, which they paid to him (Qusayyi). He provided food to the people in Mina and Makkah (during the days of pilgrimage) and constructed tanks to be filled with water with water-skins; people drank this water at Makkah, Mina and `Arafah. This custom continued in the days of Jàhiliyah till his people embraced Islam; they have continued it till today.

When Qusayyi grew old and feeble and (he observed that) his first born and eldest son `Abd al-Dar was weak and his brothers were sturdier than him, he said: O my son ! by Allah, I`shall make thee join thy people although they are superior to thee. None of them will enter the Ka'bah unless thou openest it, no banner of war will be hoisted unless thou hoistest it, no body will drink water in Makkah but at thy siqàvah (drinking place), no body will take food during the days of pilgrimage but from thy food; and the Quraysh will make no decision but in thy house. (In this way) he bequeathed to him Dar al-Nadwah (council chamber), Hijobat al-Bayt (the custody of the Ka`bah), [P. 42] al-Liwà (the Banner), siqayah (arrangements for drinking water); and al-rifádáh (provision of food for the pilgrims); and he chose him for these affairs so that he might be equal to all his brothers.

Then Qusayyi died and was interred at al-Hajun. His daughter Takhmur Bint Qusayyi recited the elegy of her father.

"After a short sleep the announcer announced the death of Qusayyi, the generous and the noble.

"He announced the death of the most refined of (the descendants of) Luwayyi, so my tears trickled down like the pearls scattering from a string.

"I suffered from sleeplessness because of internal grief and sorrow like one who becomes restless on being stung by a snake or a scorpion."

Volume 1, Parts 1.16.1

He (Ibn Sa'd) said: Hisham Ibn Muhammad Ibn al-Sà'ib al-Kalbi informed us on the authority of his father, he said:

When Qusayyi Ibn Kilab died, `Abd Manaf Ibn Qusayyi succeeded him, and all the affairs of the Quraysh passed into his control. He marked some quarters at Makkah as Qusayyi had done for his people.

When Allah revealed: "And warn thy tribe of near kindered" (*Al-Qur'an*, 26:214) the Prophet confined his preaching to the descendants of `Abd Manaf.

Volume 1, Parts 1.16.2

He (Ibn Sa'd) said: Hisham Ibn Muhammad informed us, he said: My father related to me on the authority of Abu Salih, he on the authority of Ibn `Abbas; he said:

When Allah the most High, revealed to the Prophet: "And warn thy tribe of near kindred", he came out and ascended al-Marwah, then he said: O descendants of Fihr! Thereupon the Quraysh assembled and Abu Lahab Ibn `Abd al-Muttalib said: Here are (the descendants of) Fihr by your side, so declare (whatever you want). Then the Prophet said: O descendants of Ghalib! Thereupon the Banu Muhárib and Banu al-Háarith sons of Fihr retired. Then he said: O descendants of Luwayyi Ibn Ghalib! Thereupon Banu Taym al-Adram Ibn Ghalib retired. Then he said: O descendants of Ka`b Ibn Luwayyi! Thereupon the Banu 'Amir Ibn Luwayyi retired. Then he (Prophet) said: O descendants of Murrah Ibn Ka'b! Thereupon the Banu `Adi Ibn Ka'b, the Banu Sahm and the Banu Jumah sons of 'Amr Ibn Huss Ibn Ka'b Ibn Luwayyi retired. Then he (Prophet) said: O descendants of Kilab Ibn Murrah! Thereupon the Banu Makhzum Ibn Yaqzah Ibn Murrah and the Banu Taym Ibn Murrah retired. Then he (Prophet) said: O descendants of Qusayyi! Thereupon the Banu Zuhrah Ibn Kilab retired. Then he (Prophets) said: O descendants of 'Abd Manaf! Thereupon the Banu 'Abd al-Dar Ibn Qusayyi, the Bane Asad Ibn `Abd al-'Uzza Ibn Qusayyi and the Banu `Abd Ibn Qusayyi retired. Then Abu Lahab said: Here are the descendants of 'Abd Manaf by thy side, so declare (whatever thou likest), The Apostle of Allah, may Allah bless him, said: Verily Allah has commanded me to warn my tribe of near kindred and you are nearer to me than the Quraysh, and I cannot get luck for you from Allah nor a

share in the life hereafter unless you declare that there is no god but Allah; to which I shall bear witness before your Lord, and then the Arabs will follow your creed and the Persians will surrender. Thereupon Abu Lahab said: May you perish! Did you invite us for this? Subsequently Allah revealed: "The power of Abu Lahab will perish" (*Al-Qurán*, 112:1); in this verse signifies, (lose, perish).

Volume 1, Parts 1.16.3

He (Ibn Sa'd) said: HishAm Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us orb the authority of his father; he said:

'Abd [P. 43] Manaf Ibn Qusayyi begot six male and six female children, namely, (1) al-Muttalib Ibn 'Abd Manaf who entered into an alliance, on behalf of the Quraysh, with al-Najàshi about their trade in his dominion; (2) Háshim Ibn 'Abd Manaf, whose name was 'Amr and who made an alliance on behalf of the Quraysh with Heraclius, that they might visit Syria safely, (3) `Abd Shams Ibn 'Abd Manaf; (1) Tumàdir Bint `Abd Manaf, (2) Hannah, (*Hayyah in Ibn Hisham.*) (3) Qilabah, (4) Barrah and (5) Hálah were daughters of `Abd Manaf. Their mother was `Atikah al-Kubra Bint Murrah Ibn Hilàl Ibn Fàlij (*Falikh in Ibn Hishám*) Ibn Thalabah (*Ibn Hishám omits this name*) Ibn Dhakwán Ibn Thalabah Ibn Buhthah Ibn Sulaym Ibn Mansur Ibn `Ikrimah Ibn Khasafah Ibn Qays Ibn `Aylan Ibn Mudar. (`Abd Manáf's other sons were) (4) Nawfal Ibn `Abd Manaf who made an alliance on behalf of the Quraysh with Kisrá concerning `Iraq; (5) Abu `Amr Ibn `Abd Manaf and (6) Abu 'Ubayd whose line became extinct. Their mother was Wáqidah Bint Abu 'Adi whose name was 'Amir Ibn `Abd Nuhm Ibn Zayd Ibn Mázin Ibn Sa'sa'ah. (`Abd Manaf's) other daughter was (6) Raytah whose descendants are Banu Hilal Ibn Mu'ayt a branch of Kinánah Ibn Khuzaymah. Her mother was al-Thaqafiyyah. (*Ibn Hisham says: `Abd Manàf begot four sorts namely (1) Háshim, (2) `Abd Shams, (3) al-Muttalib, and (4) Nawfal. He, however, adds the name of Abu 'Amr in subsequent narration and omits that of Abu 'Ubayd. See Vol.I, p. 68.*)

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

17. ACCOUNT OF HASHIM IBN 'ABD MANAF



Volume 1, Parts 1.17.1

He (Ibn Sa'd) said: Hishám Ibn Muhammad Ibn al-Sà'ib al-Kalbi

informed us on the authority of his father, he on the authority of Abu Salah, he on the authority of Ibn 'Abbas; he said:

Hashim's name was `Amr and to him is the reference in the taming of the Quraysh (*Cf. Al-Qur'an, 106:1*). The taming of the Quraysh was a custom of the Quraysh; and the person who introduced two journeys for the Quraysh was he. The first journey during winter was made towards Yaman and Abyssinia; (its ruler) al-Najāshi (Negus) honoured them and they loved him. (The other) journey during summer was towards Syria and Ghazzah, and sometimes they reached Anqirah (Ankara). They were admitted before the Caesar who honoured them and they loved him. (*Cf. al-Tabari, Vol. II. p. 180; Ibn Hishām, p. 85*).

Once the Quraysh had to face a famine which lasted for several years, and all that they had exhausted. Then Hāshim went to Syria and ordered for bread which was baked in large quantity for him. He loaded it in bags on camels till he reached Makkah, and broke them into small pieces and dipped them in soup. He slaughtered these camels and then ordered them to be cooked; then he emptied those kettles into plates. The people of Makkah ate to their satisfaction, and then after years of affliction the first showers came to them. So he received the appellation of Hāshim. (*One who breaks bread and other things into pieces*) `Abd Allah Ibn al-Ziba'rà writes concerning this:

"The lofty `Amr broke into pieces al-tharid (bread soaked in soup) for the people of Makkah, who were suffering from famine and had become weak".

Volume 1, Parts 1.17.2

He (Ibn Sa`d) said: Hisham Ibn Muhammad informed us; he said: Ma`ruf Ibn al-Kharrabudh al-Makki related to me; he said: A person of the tribe of `Adi Ibn al-Khiyar Ibn 'Adi Ibn Nawfal Ibn `Abd Manāf related to me on the authority of his father; he said:

Concerning this circumstance Wahb Ibn `Abd Qusayyi said:

"Hashim bore (that burden) which had exhausted the people of high birth and they were unable to bear it.

[P. 44] He brought for them bags full of wheat from Syria, which people covet.

He entertained the people of Makkah on hashim (pieces of bread) and soaked them in (the soup of) the meat of fat animals.

The people began to eat from wooden cups which were brimful, on the verge of overflowing". (Cf. *al-Tabari*, Vol. II, p. 180)

He (Ibn Sa'd) said: Umayyah Ibn 'Abd Shams Ibn 'Abd Manaf Ibn Qusayyi became jealous of him (Háshim). Since he was a wealthy person he tried to imitate Hashim's action but he failed. Thereupon the people of the Quraysh taunted him; he became angry and abused Hášim and challenged him for munáfarah. *(To secure the verdict of superiority of one person over another from one who was considered competent.)* Hášim would not accept the challenge because of his advanced years and the respect (which he commanded), but the Quraysh did not permit him to do so, and forced him to accept it. Then he (Hášim) said (to Umayyah): Verily, I shall accept it, provided you agree that (in case of defeat) you will offer fifty camels of black pupils for being slaughtered in the valley of Makkah and go into banishment from Makkah for ten years.

Umayyah agreed. They approached the sooth-sayer of Khuzá'ah who declared Hashim to be superior. Thereupon (Hášim) took possession of the camels and slaughtered them. Those who were present ate the meat. Umayyah went to Syria where he stayed for ten years. This was the first demonstration of enmity between Hishim and Umayyah. *(Ummayyah's father 'Abd Shams and Háshim are stated to be twins. Hashim died at the early age of twenty; it is therefore improbable that his nephew could have challenged him to munafarah Cf. al-Tabari, Vol. II, p. 180)*

Volume 1, Parts 1.17.3

He (Ibn Sa'd) said: Muhammad Ibn 'Umar al-Aslami informed us; he said: `Ali Ibn Yazid Ibn `Abd Allah Ibn Wahb Ibn Zam'ah related to me on the authority of his father:

Verily Hashim, 'Abd Shams, al-Muttalib and Nawfal, sons of `Abd Manaf, joined hands to seize what was in the possession of Banu `Abd al-Dar Ibn Qusayyi which Qusayyi had bequeathed to `Abd al-Dár, namely, al-hijábah, al-liwa, al-rifádah, al-siqáyah, and al-nadwah; they had done this, because they considered their right to be stronger on account of their superiority and excellence among their people. The person who acted as their leader was Háshim Ibn 'Abd Manaf but the Banu 'Abd al-Dar rejected the demand of surrendering to them their right; their leader was `Amir Ibn Hashim Ibn 'Abd Manaf Ibn `Abd al-Dar. The Banu `Abd Manaf Ibn Qusayyi were supported by the Banu Asad Ibn 'Abd al-Uzzà Ibn Qusayyi Banu Zuhrah Ibn Kiláb, Banu Taym Ibn Murrah and Banu al-Harith Ibn Fihir. With Banu `Abd al-Dar were the Banu Makhzum, Sahm, Jumah and Banu 'Adi Ibn Ka'b. Banu `Amir Ibn Luwayyi and Muhárib Ibn Fihir were neutral; they did not side with any party. The

various tribes pledged their support on oath that they would not desert nor surrender their men to the enemy till the wool could be drenched in sea-water (that is, for all time).

Then the Banu `Abd Manáf and their supporters came out and filled a jafnah (a large sized bowl) with perfume and placed it near the Ka`bah; the people dipped their hands in it and then they promised, pledged, took oaths and touched the Ka`bah with their hands to confirm their swearings. They were known as al-Mutayyibin (the perfumed).

(On the otherhand) the Band `Abd al-Dar and their supporters came out with a bowl full of blood. They dipped their hands in it and pledged and swore not to desert till the sea could drench wool, they were called al-Ahlâf (sworn allies), and La`agat al-Damm (the Lickers of blood). They made preparations for fighting; each tribe was ready to meet the other. In the meantime [P. 45] people intervened to make peace on the turns that al-siqayah and al-rifadah should be entrusted to the Banu `Abd Manaf and Banu 'Abd al-Dar should retain al-hijabah, al-liwa and dar al-Nadwah as it was at the moment. They agreed, and the people who wanted to come to blows avoided it. The dàr al-Nadwah remained with the Banu 'Abd al-Dar till `Ikrimah Ibn `Amir Ibn Háshim Ibn 'Abd Manáf Ibn `Abd al-Dar Ibn Qusaayyi sold it to Mu`awiyah Ibn Abu Sufyán, who converted it into Dár-al-Amárah (Government House). The same is in the possession of the Khalifs till today.

Volume 1, Parts 1.17.4

He (Ibn Sa`d) said: Muhammad Ibn `Umar al-Aslami informed us; he said: Yazid Ibn `Abd al-Malik Ibn al-Mughirah al Nawfal related to me on the authority of his father; he said:

They made peace that day on the terms that Hàshim Ibn `Abd Manáf Ibn Qusayyi should take over charge of al-siqayah and al-rifadah. He was a man of means and when the time of pilgrimage approached he stood among the Quraysh and said: O people of the Quraysh ! verily, you are the neighbours of Allah and custodians of His house, pilgrims come to you during the season, they show respect to His House; they are the guests of Allah and are entitled to the highest honour among the guests. Verily Allah has chosen you for this, and has honoured you with it; He protects your rights more than any other neighbour does; so respect His guests and pilgrims who come with dishevelled hair, covered with dust from every city on camels as lean as the arrows (of gambling), and have crawled, and stink, have lice in their clothes, and have exhausted their provisions; so entertain them and supply them with drink. Consequently

the Quraysh used to entertain them to such an extent that the people living there sent the smallest thing that they could spare.

Hashim Ibn `Abd Manàf Ibn Qusayyi used to allot a large portion of his wealth for this purpose and the wealthy from among the Quraysh supported him by sending one hundred Heraclian mithqals (of gold).

Hashim constructed cisterns near the well of Zamzam and filled them with water drawn from the other wells of Makkah. The pilgrims drank water from them. He commenced feeding them from the day of tarwiyah (8 Dhu al-Hijjah) at Makkah and Mina and on the day of Jam'a (assembling on 9 Dhu al-Hijjah) at 'Arafah. He soaked the crumbs of bread in the soup of meat mingled fat, sawiq (gruel of parched barley) and dates. He supplied them with drinking water in Mina, when water in the cisterns became scanty. When people returned from Mina the entertainment came to an end, and then they returned to their homelands.

Volume 1, Parts 1.17.5

He (Ibn Sa'd) said: Muhammad Ibn `Umar al-Aslami informed us; he said: al-Qasim Ibn al-`Abbas al-Lahabi related to me on the authority of his father, he on the authority of 'Abd Allah Ibn Nawfal Ibn al-Harith; he said:

Hashim was a noble; and he secured a guarantee from the Caesar for the Quraysh that they would travel safe and would be allowed to carry their merchandise duty-free; Caesar had given him this in writing and had written to Negus to admit the Quraysh into his country. They were traders; Hàshim started with a caravan of the Quraysh with merchandise, he passed by Madinah and halted at Suq al-Nabt [P. 46] where a market was held every year, and a number of people assembled. They (Quraysh) sold and purchased commodities. Here they noticed a woman on an elevated place commanding another woman to sell and purchase on her behalf. This woman appeared to be prudent, persevering and pretty, so Hàshim inquired about her, if she was a spinster or a married woman. He was told that she had been married to Uhayhah Ibn al-Julah, and `Amr and Ma`bad were born to her as a result of this wedlock; then she got separation. Since then she has not married because of her high position among her people; and (she would now marry on the condition) that she would be at liberty to leave her husband if she disliked him.

Her name was Salmà Bint `Amr Ibn Zayd Ibn Labid Ibn Khidàsh Ibn `Amir Ibn Ghanm Ibn `Adi Ibn al-Najjar. Hàshim made a proposal to

her, and she married him after knowing about his noble descent and excellence. He consummated the marriage, and gave a feast to his Qurayshite companions who were forty in number and were from among the descendants of `Abd Manàf, Makhzum and Sahm. He also invited some people of the (Banu) Khazraj (to the feast). He lived with her for some time, and she became pregnant. Her child, `Abd al-Muttalib, had some grey hair on his head at the time of his birth; so he was named Shaybah (old). From there Hàshim travelled to Syria till he reached Ghazzah where he fell ill. They (his companions) remained there with him; when he died they interred him at Ghazzah, and returned with his belongings to his children. It is said that the person who had brought his belongings was Abu Ruhm Ibn `Abd al-`Uzzà al-`Amiri a descendant of `Amir Ibn Luwayyi. He (Hashim) was only twenty years of age (at the time of his death).

Volume 1, Parts 1.17.6

He (Ibn Sa'd) said: Hisham Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us on the authority of his father; he said:

Hàshim Ibn `Abd Manaf made a will in favour of his brother al-Muttalib Ibn 'Abd Manàf, so the Banu Hàshim and Banu al-Muttalib form one unit till today; while the descendants of 'Abd Shams and Jawfal, sons of 'Abd Manaf, form another unit.

Volume 1, Parts 1.17.7

He (Ibn Sa'd) said: Hisham Ibn Muhammad informed us on the authority of his father; he said:

Hàshim Ibn `Abd Manaf had four sons and five daughters, namely, (1) Shaybat al-Hamd, known as 'Abd al-Muttalib; he was the Chief of the Quraysh till his death; (2) Ruqayyah Bint Hàshim who died before she had attained puberty and (3) (There is a misprint in the text; The statement it may be added, appears to be incorrect because Ibn Sa'd has narrated above that Hàshim set out for Syria when 'Abd al-Muttalib's mother was pregnant with him and that he (Hàshim) died on reaching Ghazzah. It appears therefore that the mother of Ruqayyah was not Salma.) mother was Salma Bint 'Amr Ibn Layd Ibn Labid Ibn Khidash Ibn `Amir Ibn Ghanm Ibn 'Adi Ibn al-Najjar; their uterine brothers were 'Amr and Ma'bad, sons of Uhayyah Ibn al-Julah Ibn al-Harish Ibn Jahjaba Ibn Kulfah Ibn `Amr Ibn `Awf Ibn al-Aws (Hàshim's other children), (4) Abu Sayfa Ibn Hàshim whose name was 'Amr and who was the eldest of them,

and (3) Sayfayya; their mother was Hind Bint 'Amr Ibn Thalabah Ibn al-Harith Ibn Malik Ibn Salim Ibn Ghanm Ibn 'Awf Ibn al-Khazraj; their uterine brothers were Makhramah Ibn al-Muttalib Ibn `Abd Manaf Ibn Qusayyi; (Hashim's sons), (4) Asad Ibn Hashim whose mother was Qaylah surnamed al-Jazur Bint 'Amir Ibn Malik Ibn Jadhimah; Ibn Jadhimah was also called al-Mustaliq which became the name of a branch of Khuza'ah, (Hashim's son), (5) Nadalah Ibn Hashim, and (2a) al-Shifa and (3a) Ruqayyah, and their mother was [P. 47] Umaymah Bint `Adi Ibn 'Abd Allah Ibn Dinar Ibn Malik Ibn Salaman Ibn Sa'd of the tribe of Quda'ah; their uterine brothers were Nufayl Ibn `Abd al-'Uzza al-'Adawi and `Amr Ibn Rabi'ah Ibn al-Harith Ibn Hubayyib Ibn Jadhimah Ibn Malik Ibn Hishl Ibn `Amir Ibn Luwayyi; (Hashim's daughters) (4a) al-Da'ifah Bint Hashim and (5a) Khalidah Bint Hashim, and their mother was Umm `Abd Allah who was also known as Waqidah Bint Abi 'Adi; it has been said that it was 'Udayyi and not `Adi, and that his name was 'Amir Ibn 'Abd Nuhm Ibn Zayd Ibn Mazin Ibn Sa'sa'ah; (Hashim's daughter), (6a) Hannah Bint Hashim, her mother was 'Udayyi Bint Hubayyib Ibn al-Harith Ibn Malik Ibn Hutayt Ibn Jusham Ibn Qasi who was also known as Thaqif. *(The number of daughters has become six instead of five because Ruqayyah has been mentioned twice (1a and 3a))*

He (Ibn Sa'd) said: Hashim's kunyah was Abu Yazid and some say that he had his patronymic name after his son Asad Ibn Hashim.

When Hashim died his offspring composed elegies containing a large number of verses. Muhammad Ibn `Umar informed us on the authority of his people that Khalidah Bint Hashim composed an elegy of her father; there are, however, slips in the verses:

"The announcer of death announced at an early hour the death of the best among those who tread on the pebbles; and he was of noble actions and pure mind.

The announcement related to a chief of noble disposition; he (possessed) sagacity, generosity and fortitude; he was not of weak intellect and mean disposition.

He was the ornament of his family during the season of drought and famine.

Verily the most polished of all the family of Luwayyi is covered with dust and stones of Syria; so weep bitterly for the loss of one who was generous and respected.

Thou hast suffered the bereavement of one who was the chief of Fihir and who was considered their superior in all affairs".

Shifa Bint Hashim composed the following elegy:

"O my eye ! shed tears for the loss of a generous and noble person. For Hashim who was a man of exalted excellence, mighty, generous and

sincere.

O my eye ! weep on the breavement of my father who was a noted chief, of elegant figure, and continue weeping for him.

He was experienced, of great fortitude, like an eagle; and among the nobles of the earth his family is the oldest.

He was strong, of great height, polished, eloquent, lion-hearted, a chief with numerous qualities and of charming physique.

He was one of the descendants of Ghálib, experienced and mighty, whose tree of excellence was very strong; and he himself was a man of generosity and forbearance.

He proved his valour by his deeds and he commanded great respect; he had no blemish of weakness".

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

18. ACCOUNT OF `ABD AL-MUTTALIB



Volume 1, Parts 1.18.1

Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us; he said:

Al-Muttalib Ibn `Abd Manáf Ibn Qusayyi was older than Háshim and 'Abd Shams, and it was he who made a treaty with al-Najáshi on behalf of the Quraysh relating to their trade; he was noble among his people and they obeyed him. He was a chief. The Quraysh gave to him the appellation of al-Fayd because of his generosity. He took over al-siqàyah and al-rifádah after Háshim. Referring to this he said:

"Convey to Banu Háshim, calling them near you, that we have done although we were not asked.

We took the responsibility of providing water to the pilgrims of the sanctuary when this honour had been suspended.

We take the pilgrims to our houses as if they were kine which are put together.

He (Ibn Sa`d) said: Thabit Ibn al-Mundhir Ibn Harim who was the father of the poet Hassàn Ibn Thabit came to Makkah to perform `umrah and visited al-Muttalib who was his friend and said to him: If you had seen your nephew Shaybah amidst is you would have seen (a combination of) beauty, reverence and nobility, which I have noticed in him. He competes in archery with its maternal uncles and his two arrows hit the target, like my palms, and when his arrow hits the target he exclaims: I am the son of the exalted 'Amr. Thereupon al-Muttalib said: I shall not

take rest even till evening, unless I set out towards him and bring him. Thabit then said: I fear Salma will not entrust him to thee, nor his maternal uncles who zealously guard him. I would like to suggest that you leave him with his maternal uncles till he grows and comes to you. Thereupon al-Muttalib said: O Abu Aws! I shall not leave him there because he would not then acquire the noble qualities of his people, and you are fully aware that his honour, respect and noble breed would depend upon his being brought up among his own people. Then al-Muttalib set out and reached al-Madinah; he stayed in a quarter and began to make inquiries about him. At last he found him shooting with his maternal uncles. When he saw him, he perceived in him resemblance with his father; his eyes shed tears and he embraced him and dressed him in Yamani garment and began to recite:

"I recognized Shaybah while the offspring of the Najjar were around him, busy in shooting with arrows. (*Cf. al-Tabari, Vol. II, p. 177*) I noticed his fortitude and habits which were like ours, and so my tears trickled down".

Consequently Salma sent a (messenger) to al-Muttalib and asked him to come and live with her. He replied: Circumstances do not permit me because I shall have to loosen a knot by getting hold of my nephew and taking him to his place and people. She said: I shall not allow him to go with you, and she expressed her anger at him. Thereupon al-Muttalib said: Don't do it, I shall not return without my nephew, who has attained the age of reason; he is alien to other people, and we belong to a family whose nobility is well-known, his stay, therefore, among his own people will be more profitable for him than his stay here, and he [P. 49] would remain your son no matter where he may like to live. When she found that he would not give up the idea of taking him (Shaybah) along with himself she asked for a respite of three days. In the meantime he shifted to her place and lived there for three days. Then he departed with him (Shaybah) and recited the verses which Hisham Ibn Muhammad related to me on the authority of his father:

"If you happen to be with Banu al-Najjar, convey to them that this party, this child and I, belong to them. When I came to them I observed in them a passion to meet me and love for the sound (of my movement)." (*Cf. al-Tabari, Vol. II, p. 178*)

Now we go back to the narration of Muhammad Ibn `Umar; he said: Al-Muttalib entered Makkah with him in the afternoon. When the Quraysh saw him, they declared him to be `Abd al-Muttalib (the slave of al-Muttalib). Thereupon al-Muttalib said: Woe to you ! he is my brother's son, Shaybah Ibn 'Amr. When they saw him they said: By my life ! he is

his (Amy's) son. Subsequently `Abd al-Muttalib stayed in Makkah till he attained the age of reason. Al-Muttalib Ibn `Abd Manaf set out on a trade journey to Yaman where he expired at Bardmán.

`Abd al-Muttalib succeeded him in the office pertaining to al-rifàdah and al-siqàyah. He continued the feeding of the pilgrims and making provision of drinking water in the cisterns at Makkah. The use of cisterns was discontinued when water could be had from the Zamzam well, and it was he (`Abd al-Muttalib) who supplied them water from it by redigging it. He used to carry the water of the Zamzam to the 'Arafah for their use. The Zamzam was a spring of Allah, which was shown to him in dream several times and he was ordered to dig (Eaybah) the place shown to him. Thereupon he asked: What is taybah? Next night he again had a dream and he was commanded to dig barrah. He asked what is barrah? The next night when he was sleeping in his bedroom he again dreamt that he was commanded to dig al-madnunah; he again asked: what is al-madnunah? Please explain to me what you say. The following night he dreamt that he was ordered to dig the Zamzam. Thereupon he asked? What is Zamzam? He (the angel) said: It will not exhaust, nor will it be disliked. The pilgrims will drink (water) out of it, and that spring is (hidden) between faeces and blood close to the place where a aow of red beak and claws pecks.

He (Muhammad Ibn `Umar) said: the crow with red beak and claws never left the place of slaughtering close to the place of faeces and blood. (`Abd al-Muttalib heard the angel say): It would be a source of water supply for you and your descendants after you.

He (Muhammad Ibn `Umar) said: Next morning `Abd al-Muttalib went with his pickaxe and shovel along with his son, al-Harith Ibn `Abd al-Muttalib, and at that time he had no other son except him. Then `Abd al-Muttalib began to dig with his pickaxe, filling the earth in a vessel with the shovel, and al-Harith look it to throw it away. He dug it for three days, after which he found the traces of the well. He said: Allah is Great, and the traces were of the spring of Isma'il. The Quraysh knew that he (`Abd al-Muttalib) had succeeded in reaching the water level. Thereupon they came to him and said: Let us be your partners. He said: I am not going to do this, because I have been specially ordered to dig it, and if you like you may appoint an arbitrator. They said: Hudhaym the sorceress of Banu Sa`d, who resides at Mu`án near the border of Syria (will arbitrate).

They set out towards her; `Abd al-Muttalib was accompanied by twenty persons of the Banu `Abd Manáf and the Quraysh had twenty men of their tribes.

When on the way to Syria they reached al-Faqir or [P. 50] Hadhwah their stock of water was exhausted, and they were thirsty. Thereupon they said to 'Abd al-Muttalib: What do you think? He replied: It means sure death; let every one of us dig a pit for himself, so that whenever a man expires others will bury him till the last man may die without burial; this will be an easy affair. Consequently they dug pits and sat there awaiting death. Then 'Abd al-Muttalib said: By Allah ! to surrender ourselves to death would mean weakness. Let us go about in the world; it is likely that we might get water. So they departed and 'Abd al-Muttalib stood up to ride his steed, but suddenly he noticed a spring of sweet water gushing out of the earth from under the feet of his steed. On this 'Abd al-Muttalib said: Allah is Great. His partisans also joined him in calling out: Allah is Great, and all of them drank water; then he called the people of the Qurayshite tribes: Come along, and quench your thirst; verily Allah has bestowed water on us. They drank and made others drink. Thereupon they said: The matter has been decided. He who has bestowed water on you in this wilderness, has also bestowed the well of Zamzam on you. By Allah, we will never dispute with you. Then he as well as they returned; they never went to the sorceress and withdrew their claim on Zamzam in his favour.

Volume 1, Parts 1.18.2

He (Ibn Sa'd) said: Khalid Ibn Khidash informed us: Mu'tamar Ibn Sulayman al-Taymi informed us; he said:

I heard my father relating on the authority of Abu Mijlaz that 'Abd al-Muttalib was shown a site in a dream and was told to dig the ground. He asked: Where? He was told: At such and such place. He did not dig. Subsequently he was told: Dig close to faeces and ants, near the place where the Khuza'ah assemble. He dug it and discovered the image of a gazelle, weapons and worn out garments. When the people saw this find they wanted to fight him; (on this occasion) he made a vow to slaughter one of his sons if he begot ten. When ten sons were born to him he wanted to slaughter 'Abd Allah, but the Banu Zuhrah stopped him and said: Cast a dice between 'Abd Allah and the camels in such and such numbers. Accordingly he cast a dice which came out successively seven times in favour of 'Abd Allah and only one for the camels. He (Ibn Sa'd) said: I do not know if the number seven was mentioned by Abu Mijlaz or not. However, the affair was then settled; he let his son go, and slaughtered the camels.

Now we come back to the narration of Muhammad Ibn 'Umar. He said: When the Jurhum had sensed their departure from Makkah, they buried

two gazelles, five Qal'i (*Swords of Marj al-Qal'ah* were famous) swords, and five complete armours, which `Abd al-Muttalib now took out. He was a man of piety and considered cruelty and fornication great sins. So he dedicated the two gazelles which were of gold to the Ka'bah and fixed the swords at its two gates indicating the protection of the treasure of the Ka`bah, and then he put a golden lock and key.

Volume 1, Parts 1.18.3

Hishám Ibn Muhammad informed us on the authority of his father, he on the authority of Abu Salih, he on the authority of Ibn 'Abbas; he said:

The gazelles belonged to the Jurhum, so when 'Abd al-Muttalib dug the well of Zamzam, he took out the gazelles and Qal'i swords. He then cast the arrows of dice which revealed that the articles of gold were for the Ka`bah, so he placed them at its door. They remained there for some time; then three persons of the Quraysh joined together and stole them.

Volume 1, Parts 1.18.4

He (Ibn Sa`d) said: [P. 51] Hisham Ibn Muhammad Ibn al-Sai'b al-Kalbi informed us on the authority of his father and of 'Abd al-Majid Ibn 'Abs and Abu al-Muqawwim and others; they said:

'Abd al-Muttalib had a handsome face, straightness in gait; very forbearing and very generous, and abstained from all that spoils the character of a man. No king saw him but honoured him and accepted his recommendation; and he remained the chief of the Quraysh till his death. (Once) a few persons of the Khuza'ah came to him and said: We are neighbours, so let us pledge (help to each other). `Abd al-Muttalib agreed to it and went there with seven persons from among the descendants of al-Muttalib; al-Arqam Ibn Nadlah Ibn Hashim, and al-Dahhak and 'Amr sons of Abu Sayfi Ibn Hashim; none from the descendants of `Abd Shams or Nawfal joined with him. They entered the Dar al-Nadwah and pledged mutual help and assistance; they prepared a document and suspended it at the Ka`bah.

`Abd al-Muttalib composed the following verses relating to it: "I enjoin on Zubayr, if I die, to stick to the terms of the treaty that I have made with the sons of `Amr.

I enjoin on him to honour the commitments of his old (father) and never show faithlessness and cruelty.

They are the descendants of Fihir who honoured the old friendship and pledged (friendship) to your father."

He (Ibn Sa'd) said: So `Abd al-Muttalib left a will for his son, Zubayr Ibn `Abd al-Muttalib, Zubayr left a will for Abu Talib, and he for al-'Abbas Ibn `Abd al-Muttalib.

Volume 1, Parts 1.18.5

He (Ibn Sa'd) said: Hisham Ibn Muhammad Ibn al-Sa'ib informed us; he said: Muhammad Ibn 'Abd al-Rahmán al-Ansarí related to me on the authority of Ja'far Ibn 'Abd al-Rahman Ibn al-Miswar Ibn Makhramah al-Zuhri, he on the authority of his father, he on the authority of his (Miswar's) grandfather; he said:

Whenever `Abd al-Muttalib visited Yaman he stayed with one of the Himyarite chiefs. Once he stayed at (the spring of) al-Marr, where a man from Yaman met him; he was very old and had studied the books. He said to `Abd al-Muttalib O `Abd al-Muttalib ! allow me to examine your body. `Abd al-Muttalib said: I cannot allow you to examine every part of my body. Thereupon he said: Let me examine your nostrils. He (`Abd al-Muttalib) said: Very well. Thereupon he examined yár (a hair in the nostril) and said: **I find prophethood and sovereignty in you, but I also find that one of these two will be shared by the Banu Zuhrah. Then `Abd al-Muttalib returned (to Makkah) and married Halah Bint Wuhayb Ibn `Abd Manaf Ibn Zuhrah and got his son `Abd Allah married to 'Aminah Bint Wahb ibn `Abd Manáf Ibn Zuhrah. (As a result of this union) Muhammad, may Allah bless him, was born. Thus Allah bestowed prophethood and sovereignty on the family of `Abd al-Muttalib, and Allah knoweth best as to how He did it.**

Volume 1, Parts 1.18.6

He (Ibn Sa'd) said: Hisham Ibn Muhammad informed us; he said: My father related to me. Hisham (also) said: A person from the residents of Madinah related to me on the authority of Ja'far Ibn `Abd al-Rahmán Ibn al-Miswar Ibn Makhramah, he on the authority of his father; they (Hisham's father and the Madinite) said:

[P. 52] The first person of the Quraysh of Makkah who dyed his hair with wasmah (*Leaves of woad or inciïel used for dying hair*) was 'Abd al-

Malik (Apparently a misprint for 'Abd al-Muttalib) Ibn Háshim, who used to stay with one of the Himyarite chiefs. He said: O `Abd al-Muttalib ! will you like to change the colour of your grey hair and regain youth? He (`Abd al-Muttalib) said: It depends on you. He (Ibn Sa'd) adds: Then he ordered his hair to be dyed with hinna and finally hair-dye was applied to it. Thereupon 'Abd al-Muttalib said to him: Give me a little more of it. He gave it to him in large quantity. He (`Abd al-Muttalib) arrived at Makkah by night; then he appeared in the morning with his hair as black as the wings of a raven. Thereupon the mother of al-'Abbas Ibn `Abd al-Muttalib, Nutaylah Bint Janab Ibn Kulayb said to him: O Shaybat al-Hamd! It would have added to your beauty if it had been permanent. `Abd al-Muttalib said:

"I would have praised this blackness if it had been permanent, and then it would have been a substitute for the youth that has now passed away. Although life is short, I would have enjoyed it, but O Nutaylah ! there is no escape from death or old age.

A man's bounty and prosperity are of no avail on the day his throne is to be demolished.

So the praised death coming soon is dearer to me than their speeches full of wisdom".

He (Ibn Sa'd) said: Since that time the people of Makkah began to dye their hair black.

Volume 1, Parts 1.18.7

He (Ibn Sa'd) said: Hishàm Ibn Muhammad Ibn al-Sà'ib al-Kalbi informed us on the authority of his father; he said:

A person of the tribe of Kinànah, who was called Ibn Abi Sàlih; and a resident of al-Raqqah, a client (Mawla) of the tribe of Asad who was a scholar, informed me; they said: `Abd al-Muttalib Ibn Hàshim and Harb Ibn Umayyah had a dispute (about their superiority) and they approached al-Najashi the Abyssinian to decide the matter between them, but he declined. So they appointed Nufayl Ibn `Abd al-Uzzá Ibn Riyàh Ibn `Abd Allah Ibn Qurt Ibn Razáh Ibn `Adi Ibn Ka`b, as an arbitrator who said to Harb: O Abu `Amr do you dispute with a person who is taller in stature than you, whose head is larger than yours, whose comeliness is better than yours, whose blemishes are fewer than yours, who has children are more numerous than you, whose beneficence is greater than yours, and whose tongue is more forceful than yours; so he declared him (`Abd al-Muttalib) superior. Thereupon Harb said: It is due to vicissitudes of time that we appointed you arbitrator (to decide

between us).

Volume 1, Parts 1.18.8

He (Ibn Sa`d) said: Hishám Ibn Muhammad informed us on the authority of his father; he said:

‘Abd al-Muttalib was the boon-companion of Harb Ibn Umayyah till they referred their dispute to Nufayl Ibn ‘Abd al-‘Uzzá, the grand-father of ‘Umar Ibn al-Khattáb; but when Nufayl gave his decision in favour of ‘Abd al-Muttalib they parted company, and Harb became the boon-companion of ‘Abd Allah Ibn Jud`án.

Volume 1, Parts 1.18.9

He (Ibn Sa`d) said: Hishám Ibn Muhammad informed us on the authority of Abu Miskin; he said:

‘Abd al-Muttalib Ibn Háshim owned a spring at Ta'if which was called Dhu al-Harim and had for long been in the possession of the tribe of Thagif. When ‘Abd al-Muttalib claimed it, they denied and the person who was in charge of their affairs was Jundub Ibn al-Harith Ibn Hubayyib Ibn al-Háarith Ibn Malik Ibn Hutayt Ibn Jusham Ibn Thaqif; Jundub denied the claim and had a dispute with him about it, so they referred the case to the kàhin of Udhrah who was known as ‘Uzzá Salamah and resided in Syria; [P. 53] they pledged that a certain number of camels (would be given over to the successful claimant). ‘Abd al-Muttalib set out with a party of the Qurays and his son al-Harith; at that time he had no other son. Jundub set out in a party of the people of Thagif. On the way the stock of water with ‘Abd al-Muttalib exhausted, and he and his companions asked for water from the people of the Thaqif; they refused. Thereupon Allah made a spring gush out from beneath his (‘Abd al-Muttalib's) camel. He thanked Allah, be He Glorious and Great, and considered it to be a favour from Him. They drank water out of it and quenched their thirst, and carried from it for their other requirements. (In the meantime) the stock of water of the people of the Thaqif also exhausted; they asked ‘Abd al-Muttalib to supply them with drinking water, which he did.

Then they reached the kahin who decided in favour of ‘Abd al-Muttalib. ‘Abd al-Muttalib took the camels and slaughtered them. He took possession of the (spring of) Dhu al-Harim, and then returned to Makkah. Allah had granted him (‘Abd al-Muttalib) superiority over him

(Jundub); and to his ('Abd al-Muttalib's) people over his (Jundub's) people.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

19. ACCOUNT OF 'ABD AL-MUTTALIB'S VOW TO SLAUGHTER HIS SON



Volume 1, Parts 1.19.1

He (Ibn Sa'd) said: Muhammad Ibn 'Omar Ibn Wáqid al-Aslami informed us: Muhammad Ibn 'Abd Allah informed us on the authority of al-Zuhri, he on the authority of Qabisah Ibn Dhuwayb, he on the authority of Ibn 'Abbas; (second chain) al Waqidi said: Abu Bakr Ibn Abi Sabrah informed us on the authority of Shaybah Ibn Nisàh, he on the authority of al-A`raj, he on the authority of Muhammad Ibn Rabi`ah Ibn al-Harith and others; they said:

When 'Abd al-Muttalib saw that he had few supporters in digging (the well of) Zamzam, that is, he had only his son al-Harith to help him in digging, he took a vow that he would sacrifice one son if Allah bestowed on him ten (sons). **Accordingly, when their number reached ten, namely, al-Harith, al-Zubayr, Abu Talib, 'Abd Allah, Hamzah,** (Hamzah was born after 'Abd Allah's demise. His mother Halah was married to 'Abd al-Muttalib when 'Aminah was married to 'Abd Allah and only three months after that 'Abd Allah passed away. This shows that the number of 'Abd al-Muttalib's sons at the time when he wanted to sacrifice 'Abd Allah was not ten. Ibn Hisham says that it is interpolation in the narration Vol. I, p. 98) **Abu Lahab, al-Ghaydaq, al-Muqawwim, Dirar and al-Abbas,** he assembled them, informed them of his vow and called them to fulfill it for Allah's sake. None objected; they said: Fulfil your vow and do whatever you like. He asked them to write their names on an arrow each, which they did. (They must have put some marks on the arrows as they were illiterate). Then 'Abd al-Muttalib entered the Ka`bah and asked the priest to cast them. 'Abd Allah's arrow was drawn. Although 'Abd al-Muttalib loved him, he caught him by the hand and wanted to go to the place of sacrifice, with a knife. Thereupon the daughters of 'Abd al-Muttalib, who were standing nearby, wept and said to their father: In his place offer camels for sacrifice from among those which were in the sanctuary. The priest asked him to cast arrows, between him and ten camels, which at that time were considered to be al-diyah (ransom for a man's life). He cast (the arrows) but again it was drawn in the name of 'Abd Allah. So he went on increasing the number by ten and each time it was drawn in the

name of Abd Allah. Ultimately when it was cast for the tenth time it was drawn in the name of the camels. Thereupon 'Abd al-Muttalib and his comrades shouted, Allah is Great. The daughters of `Abd al-Muttalib took their brother and `Abd al-Muttalib offered the camels and slaughtered them between al-Safa and al-Marwah. (Cf. *al-Tabari*, Vol. II, p. 174)

Volume 1, Parts 1.19.2

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us; he said: Sa'id Ibn Muslim related to me on the authority of Ya'ia Ibn [P. 54] Muslim, he on the authority of Sa'id Ibn Jubayr, he on the Authority of Ibn 'Abbas; he said:

After slaughtering them `Abd al-Muttalib left the camels for any one, a human being, a beast or a bird, and did not prevent them from taking their meat; but he and his sons took nothing out of it.

Volume 1, Parts 1.19.3

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us; he said: `Abd al-Rahmān Ibn al-Harith related to me on the authority of `Ikrimah, he on the authority of Ibn `Abbas; he said:

In those days al-diyah was ten camels but `Abd al-Muttalib was first to make it one hundred camels for a human soul; the Quraysh and the Arabs recognized it and the Prophet confirmed it.

Volume 1, Parts 1.19.4

He (Ibn Sa'd) said: Hisham Ibn Muhammad Ibn al-Sà'ib al-Kalbi informed us; he said: al-Walid Ibn `Abd Allah Ibn Jumay` al-Zuhri related to me on the authority of a son of `Abd al-Rahmān Ibn Mawhab Ibn Ribah al- Ash`ari; an ally of Banu Zuhrah, on the authority of his father; he said: Makhramah Ibn Nawfal al-Zuhri related to me; he said:

I heard my mother Ruqayqah Bint Abi Sayfi Ibn Hashim Ibn 'Abd Manaf, who was his (Abd al-Muttalib's) contemporary, relating: The Quraysh faced several years of drought; their wealth exhausted and they were on the verge of extinction. She continued: In a dream I heard a person saying: O people of the Quraysh ! the Prophet who is to be raised

will be from among you; it is now the time of his emergence, and with him you will get plenty and abundance; so make a search of the man who is of noble birth, of high stature, white (in complexion), with eyebrows joined, eye-lashes long, hair curly, cheeks smooth, and the cartilage of his nose thin. Then ask him (the person answering this description) to come out with his children, and one member from every family should accompany him. All of them should be cleansed; then apply perfumes, kiss the rukn of the sanctuary and mount the peak of Abu Qubays; this man should come forward and pray for rains; others should only say, Amen! Then rains will come to you. In the morning she related her dream to the people who made a search and found 'Abd al-Muttalib answering those qualities. They assembled round him and from every fatty a person came out and did as the woman ordered them to do. They mounted Abu Qubays, and the Prophet, then only a boy, was with them. 'Abd al-Muttalib came forward and said: O my Lord! they are Thy slaves and children of Thy slaves, and Thy maids and daughters of Thy maids; Thou seest what has befallen us; several years have elapsed since it has rained; our animals which have hoofs or talons have perished and we are also on the verge of death. (O Lord!) keep away this famine from us and bring plenty and prosperity to us! They had not yet returned to their places when the valleys were over-flown (with-water). They had received rains due to blessings on the Prophet of Allah.

Then Ruqayyah Bint Abi Sayfi Ibn Háshim Ibn `Abd Manaf recited: "Our town received rain in honour of Shaybat al-Hamd; we had missed clouds and the rains had disappeared.

Ultimately it showered from the dark clouds which were full of rains, and from it animals and trees regained life.

It was the kindness of Allah, and it appeared at an auspicious moment; the best of those of whom this good news has been given are the Mudar.

[P. 55] He is lucky and the clouds shower rain for him and there is no equal to him in the mankind."

Volume 1, Parts 1.19.5

He (Ibn Sa'd) said: Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us: 'Abd Allah Ibn `Uthmàn Ibn Abi Sulayman informed us on the authority of his father; (second chain) he (Ibn Sa'd) said: Muhammad Ibn 'Abd al-Rahmán Ibn al-Baylamani related to us on the authority of his father; (third chain) he (Ibn Sa'd) said: `Abd Allah Ibn 'Amr Ibn Zuhayr al-Ka'bi related to us on the authority of Abu Malik al-Himyari, he on the authority of 'Ata Ibn Yasar; (fourth chain) he (Ibn Sa'd) said:

Muhammad in Sa'id al-Thaqafi related to us on the authority of Ya'la Ibn 'Ata, he on the authority of Waki' Ibn 'Udas, he on the authority of his uncle Abu Razin al-'Uqayli; (fifth chain) he (Ibn Sa'd) said: Sa'id Ibn Muslim related to us on the authority of `Abd Allah Ibn Kathir, he on the authority of Mujahid, he on the authority of Ibn `Abbas; their narrations are mixed up, they said:

Al-Najashi (Negus) sent Abu Asham Aryat with an army, four thousand strong, to Yaman, which he entered and seized. There he made the potentates poor, and humiliated the mendicants. Thereupon a person from Abyssinia who was called Abu Yaksum Abrahah al-Ashram revolted and asked (the people) to submit to him. They responded and he (Abrahah) slew Aryat and seized Yaman. Subsequently he observed the people making preparations for the pilgrimage of the sanctuary of Allah. Thereupon he asked where the people were going. He was informed: They go on a pilgrimage to visit the sanctuary of Allah at Makkah. He asked: Of what was it constructed? They replied: Of stone. Then he asked: What sort of covering it has? They said: The striped sheets which are sent from here. Thereupon he said: By the Messiah! I shall erect a better building for you. Consequently he constructed an edifice of white, red, yellow and black marble and decorated it with gold and silver, beset with jewels. He made its doors of golden plates with gold nails set with jewels and placed a red ruby of large size (*An incense compound containing olibanum, musk and ambergris imported from Mandal in India*) it, and then covered it with screens. He burnt there Mandali incense and applied musk to its walls so that they became black and the jewels were hidden. Then he ordered the people to visit that place as pilgrims.

Consequently many an Arab tribe went on a pilgrimage to that place for several years and people stayed there for worship and devotion, and as ascetics. Among them was a person Nufayl al-Khath'ami who had an evil intention of desecrating it. He was seeking an opportunity for which he waited long; ultimately one night he entered unnoticed and having brought excrements applied it to its qiblah, and threw there carcasses which he had collected. Abrahah was informed about the incident; he got extremely angry and said: Surely the Arabs have done it, having been annoyed for what I did to their sanctuary which I shall now demolish, stone by stone. Then he wrote to al-Najashi about the incident and asked him to send his elephant named Mahmud the like of which in size, body and strength was not noticed in the land. He sent it to him (Abrahah). Abrahah then marched (on Makkah) with his people, the Himyarite King and Nufayl Ibn Habib al-Khath'ami. When he approached the sanctuary he ordered his people to seize their animals. Consequently they seized the camels of `Abd al-Muttalib. Nufayl being his friend, `Abd al-Muttalib talked to him about his camels. Nufayl said to Abrahah: O king ! [P. 56]

the chief of the Arabs has come to you, he possesses high qualities and is highly respected; he makes people ride his steeds, bestows money on them and feeds them as the air blows (i.e. continuously). Abrahah admitted him to his presence and said: What do you want? He said: Return my camels to me. He (Abrahah) said: So what I have learned about you is false, I was under the impression that you would talk to me about your sanctuary for which you have earned respect. `Abd al-Muttalib said: Return my camels to me, and talk not of the sanctuary which has a Lord (Rabb). Who will protect it. Thereupon he (Abrahah) ordered his camels to be returned to him. When he took possession of them, he applied leather on their hoofs, branded them and left them in the sanctuary to be sacrificed, fearing the wrath of its Lord. Afterwards `Abd al-Muttalib climbed up the mount of Hira along with `Amr Ibn `Ayidh Ibn `Imràn Ibn Makhzum, Mut'im Ibn 'Adi and Abu Mas'ud al-Thaqafi. There `Abd al-Muttalib recited the following couplets:

"O my Lord! Verily a man protects his luggage; Thou protect Thy property. Neither their (invaders') cross, nor their manoeuvres can overpower Thy might. If Thou shalt let them do whatever they like to do with our qiblah, Thou canst".

He (Ibn Sa'd) said: Then flocks of birds came from the side of the sea and every bird had three pebbles-two in its claws and one in its beak. They cast these pebbles on them and no sooner did a pebble hit a thing than it smashed it causing eruption, it was the first occasion when small pox and measles spread in the area. These pebbles uprooted all the trees with bitter fruits. Subsequently Allah sent a flood, which swept them away and pushed them into the sea. (*Cf. al-Qur'an, Surah al-Fil*) He (Ibn Sa'd) said: Abrahah fled away with those who remained there, and ultimately Abrahah's limbs began to fall one by one. As regards al-Najáshi's elephant, Mahmud, it abstained from attacking the sanctuary, so it was saved, but the other elephant was rash, so it was crushed; it has been stated that there were thirteen elephants (with Abrahah). Then 'Abd al-Muttalib came down from the Hira; two Abyssinians rushed forward and kissed his head and said: You knew best (*Cf. al-Tabart. Vol. II, pp. 111-113*).

Volume 1, Parts 1.19.6

He (Ibn Sa'd) said: Hishàm Ibn Muhammad Ibn al-Sà'ib al-Kalbi informed us on the authority of his father; he said:

'Abd al-Muttalib Ibn Háshim 'Ibn `Abd Manaf begot twelve sons and six daughters. They were: (1) al-Harith, the eldest of his children, from

whom he derived his Kunyah, died in the life time of his father; his mother was Safiyyah Bint Junaydib Ibn Hujayr Ibn Zabbab Ibn Habib Ibn Suwà'ah Ibn 'Amir Ibn Sa'sa'ah, (2) `Abd Allah, the father of the Apostle of Allah, may Allah bless him; (3) Zubayr who was a poet and chief and in whose favour 'Abd al-Muttalib had made a will; (4) Abu Talib whose name was `Abd Manaf and 'Abd al-Ka`bah who died leaving no ofspring; *(This is a mistake; it may be a misprint.)* (1a) Umm Hakim whose name was al-Baydà, (2a) `Atikah; (3a) Barrah; (4a) Umaymah and (5a) Arwà; and the mother of all of them was Fàtimah Bint `Amr, Ibn `Ayidh Ibn `Imràn Ibn Makhzum Ibn Yaqazah Ibn Murrah Ibn Ka`b Ibn Luwayyi; (5) Hamzah, who was the lion of Allah and His Apostle, was present at the battle of Badr and died a martyr's death on the occasion of the battle of Uhud; (6) al-Muqawwim; (7) Hajl whose name was al-Mughirah, [P. 57] and (6a) Safiyyah, and their mother was Hálah Bint Wuhayab Ibn `Abd Manaf Ibn Zuhrah Ibn Kilab, and her (Hálah's) mother was al-`Ayyilah Bint al-Muttalib Ibn `Abd Manaf Ibn Qusayyi; (8) al-`Abbas who was noble, sagacious and awe-inspiring; (9) Diràr who was handsome in features and benevolent among the youth of the Quraysh and had died when Allah made revelations to the Prophet, having left no children; (10) Qutham Ibn (`Abd al-Muttalib also left no children, and their mother was Nutaylah Bint Janab Ibn Kulayb Ibn Malik Ibn `Amr Ibn `Amir Ibn Zayd Manàt Ibn `Amir whose name was al-Dahyan Ibn Sa'd Ibn al-Khazraj Ibn Taym Allah Ibn al-Namir Ibn Qasit Ibn Hinh Ibn Afsá Ibn Du`mi Ibn Jadilah Ibn Asad Ibn Rabi`ah Ibn Nizàr Ibn Ma`add Ibn `Adnan; (11) Abu Lahab Ibn `Abd al-Muttalib, whose name was `Abd al-`Uzza and whose Kunyah was Abu 'Utbah; `Abd al-Muttalib had given him the appellation of Abu Lahab because of his beauty and charm; he was very generous and his mother was Lubna Bint Hàjir Ibn `Abd Manaf Ibn Datir Ibn Hubashiyyah Ibn Salul Ibn Ka`b Ibn `Amr from the tribe of the Khuzà'ah, and her (Lubna's) mother was Hind Bint `Amr Ibn Ka'b Ibn Sa'd Ibn Taym Ibn Murrah, and her (Hind's) mother was al-Sawda Bint Zuhrah Ibn Kilab; and (12) al-Ghaydàq Ibn 'Abd al-Muttalib whose name was Mus'ab and whose mother was Mumanna'ah Bint `Amr Ibn Malik Ibn Muwammal Ibn Suwayd Ibn As'ad Ibn Mashnu' Ibn `Abd Ibn Habtar Ibn `Adi Ibn Salul Ibn Kalb Ibn 'Amr of the tribe of the Khuza`ah, and his uterine brother was 'Awf Ibn `Abd `Awf Ibn `Abd Ibn al-Hàrith Ibn Zuhrah; `Awaf was the father of `Abd al-Rahmàn Ibn `Awf'. *(Serial numbers with letters indicate daughters)*

Al-Kalbi said: No sons of any father were equal to those of 'Abd al-Muttalib, nor were there any, nobler and sturdier than them. Cartilages of their noses were elevated, and when drinking water their noses would dip into it before their lips. Qurrah Ibn Hajl Ibn 'Abd al-Muttalib said about them:

"If you are counting liberal men then count Dirar, Hamzah the Lion and al-`Abbás.

Count Zubayr and after him al-Muqawwim; and the stout Hajl who is the head of the youth. And count Abu 'Utaybah and the eighth one is the chief `Abd Manàf and (next to him) al-Jassas.

The chief Ghaydaq is considered a leader. They all have been the chiefs of the people much against the wishes of the enemy. (*Literally: The nose of the enemy should bleed*)

The generous al-Hàrith retained greatness till he drank from the cup of death.

There are no uncles in the world like mine, nor people like ours."

He (Ibn Sa`d) said: The progeny of `Abd al-Muttalib's sons sprang from al-`Abbas, Abu Talib, al-Harith and Abu Lahab, Hamzah, al-Muqawwim, al-Zubayr and Hajl the sons of `Abd al-Muttalib begot children who expired and the others did not leave aspiring. In the beginning the sons of al-Hàrith were many in number; then the number of those of Abu Talib increased and ultimately those of al-'Abbas exceeded them.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

20. ACCOUNT OF THE MARRIAGE OF `ABD ALLAH IBN `ABD AL-MUTTALIB TO 'AMINAH BINT WAHB THE MOTHER OF THE APOSTLE OF ALLAH (MAY PEACE BE ON HIM)



Volume 1, Parts 1.20.1

He (Ibn Sa`d) said: Muhammad Ibn `Umar Ibn Wàqid al-Aslami related to us; he said: `Abd Allah Ibn Ja`far al-Zuhri related to me on the authority of his paternal aunt, Umm Bakr Bint al-Miswar Ibn Makhramah, she on the authority of her father; (second chain) he (Ibn Sa`d) said: `Umar Ibn Muhammad Ibn `Umar Ibn `Ali Ibn Abi Tàlib related to me on the authority of Yahya Ibn Shibl, he on the authority of Abu Ja'far Muhammad Ibn `Ali Ibn al-Husayn; they said:

'Aminah Bint Wahb Ibn 'Abd Manaf Ibn Zuhrah Ibn Kiláb was under the guardianship of her paternal uncle Wuhayb Ibn `Abd Manaf Ibn Zuhrah. `Abd al-Muttalib Ibn Hashim Ibn `Abd Manàf Ibn Qusayyi approached him along with his son `Abd Allah Ibn `Abd al-Muttalib the Prophet's father and proposed for 'Aminah Bint Wahb. He (Wuhayb) married her with `Abd Allah Ibn `Abd al-Muttalib. In this very meeting `Abd al-Muttalib Ibn Hashim made a proposal for his own daughter, Hálah Bint Wuhayb, for himself, and consequently he (Wuhayb) married

her to him (`Abd al-Muttalib). So 'Abd al-Muttalib Ibn Hashim and 'Abd Allah Ibn `Abd al-Muttalib were married in the same sitting. Hálah Bint Wuhayb bore to `Abd al-Muttalib Hamzah Ibn 'Abd al-Muttalib who was the Prophet's paternal uncle in relation and also a foster brother.

Volume 1, Parts 1.20.2

He (Ibn Sa`d) said: Hishàm Ibn Muhammad Ibn al-Sá'ib al-Kalbi informed us on the authority of his father and Abu al-Fayyad al-Khath`ami; they said:

After marrying 'Aminah Bint Wahb, `Abd Allah Ibn `Abd al-Muttalib lived with her for three days; it was their custom that a man could live for three nights only with his wife in her father's family.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

21. ACCOUNT OF THE WOMAN WHO OFFERED HERSELF TO `ABD ALLAH IBN 'ABD AL-MUTTALIB



There is a difference of opinion about the woman who offered herself (to `Abd Allah). Some say that it was Qutaylah (*Al-Tabari gives the name as Umm Qital, see Vol. II, p. 174*) Bint Nawfal Ibn Asad Ibn `Abd al-'Uzza Ibn Qusayyi, the sister of Waraqah Ibn Nawfal, while others told that it was Fátimah Bint Murr of the Khath`am tribe.

Volume 1, Parts 1.21.1

He (Ibn Sa`d) said: Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us; he said: Muhammad Ibn `Abd Allah, the nephew of al-Zuhri related to me on the authority of al-Zuhri, he on the authority of `Urwah; (second chain) he (Ibn Sa`d) said: `Ubayd Allah Ibn Muhammad Ihn Safwan related to us on the authority of his father; (third chain) he (Ibn Sa`d) said: Ishaq Ibn `Ubayd Allah related to us on the authority of Sa'id Ibn Muhammad Ibn Jubayr; they all said:

She was Qutaylah Bint Nawfal, sister of Waraqah Ibn Nawfal; she was well versed in divination. `Abd Allah Ibn `Abd al-Muttalib happened to pass by her, so she invited him to have sexual intercourse with her and seized his sheet from one side, but he declined and said: [P. 59] (Wait) till I return. Then he went hastily and had intercourse with 'Aminah Bint

Wahb who became pregnant with the Prophet. Then `Abd Allah Ibn `Abd al-Muttalib returned to the woman who was waiting for him and said to her: What do you say now for what you had suggested to me? She said: No, when you went from here there was brightness in your face, now on your return, it has vanished. Some (narrators) said: She said: When you went there was a light between your eyes like that of a horse and when you returned, it had disappeared.

Volume 1, Parts 1.21.2

He (Ibn Sa`d) said: Hishàm Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us on the authority of his father, he on the authority of Abu Sàlih, he on the authority of Ibn `Abbas:

Verily the woman who had proposed to `Abd Allah Ibn `Abd al-Muttalib what she had proposed, belonged to the tribe of Banu Asad Ibn 'Abd al-`Uzza, and she was sister of Waraqah Ibn Nawfal.

Volume 1, Parts 1.21.3

He (Ibn Sa`d) said: Hishám Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us on the authority of Abu al-Fayyád al-IKhath`ami; he said:

`Abd Allah Ibn `Abd al-Muttalib passed by a woman of the Khath`am (tribe) whose name was Fatimah Bint Murr and who was the prettiest of all women, in the full bloom of her youth and the most pious and had studied the scriptures; she was the subject of talk among the youth of the Quraysh. She perceived the light of Prophethood in the face of `Abd Allah and inquired: O young man ! who art thou? He informed her. Then she proposed to him if he would have intercourse with her and said that she was ready to present one hundred camels to him. He looked at her and said:

"What is forbidden (shall not be done), and death is preferable to it.

And as regards the lawful, there is no way for it.

So how can I do what you want" (*Cf. Al-Tabari, Vol. 11, p. 175*)

Then he went to his wife 'Aminah Bint Wahb and was with her. Then he recollected the Khath'ami woman and her exquisite beauty and what she had proposed. He returned to her and did not perceive the former warmth in her countenance; he said to her: Do you still like to propose what you had done once; she said: It was only once and that opportunity is no more. (The saying) has become a proverb.

She said: what did you do after me. He said: I had sexual intercourse with my wife 'Aminah Bint Wahb. She (Fatimah) said: By Allah ! my

character is above suspicion, but I had perceived a glow of the brightness of prophethood in your countenance, and I desired to have it; Allah however denied it to me and placed it where it now rests. The youth of the Quraysh received the information of the circumstance of her proposal to `Abd Allah Ibn `Abd al-Muttalib and his refusal; they spoke to her about it and she recited the following verses:

"I perceived a dark cloud with bright blessed drops;

Its water was so bright that it made its surroundings shine like that of morning.

I considered it an honour to obtain it, but every person striking fire with a flint does not succeed.

With the grace of Allah, how fortunate is the woman of the Banu Zuhrah who seized this blessing; (O `Abd Allah) and you were unconscious."

[P. 60] She also recited:

"O Banu Hashim ! do you know that Umaynah (diminutive of `Aminah) has seized the brightness and light of your brother.

Like the wicks of the lamp which remain dipped in oil after its being extinguished.

If a person acquires ancestral property it is not always due to his shrewdness; and if he loses it, it is not necessarily due to his fault.

When you seek an affair, do it efficiently because if two fortunes conjoin it is a great blessing.

Either the hand fully closed or the hand fully stretched, to the fingers' tip will benefit you.

When Umaynah snatched what she had snatched, then my eyes were closed and my tongue tied."

Volume 1, Parts 1.21.4

He (Ibn Sa`d) said: Wahb Ibn Jarir Ibn Hazim informed us: My father informed me; he said:

I heard Abu Yazid al-Madani saying: I have been informed that `Abd Allah, the father of the Prophet, may Allah bless him, passed by a woman of the Khath'am tribe who perceived brightness between his eyes, shining upto heaven. She said to him: Do you feel any passion for me? He replied: Yes, but after throwing pebbles. *(The throwing of pebbles is an important part of the performance of Hajj, but sometimes people do it at other times also)*. So he went away and threw the pebbles, and returned to his wife `Aminah Bint Wahb. Then he thought of the Khath'ami woman and came to her. She asked him: Have you cohabited with a woman since you talked to me? He replied: Yes, with my wife `Aminah Bint Wahb. Thereupon she said: I require you no more, because there was a light

between your eyes, shining upto heaven, when you left me, after your cohabiting with her, it has departed; inform her that she has conceived the best of mankind.

Volume 1, Parts 1.21.5

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Volume 1, Parts 1.21.6

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IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

22. ACCOUNT OF THE PREGNANCY OF 'AMINAH WITH THE PROPHET (MAY ALLAH BLESS HIM)



Volume 1, Parts 1.22.1

He (Ibn Sa'd) said: Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us; he said: `All Ibn Yazid Ibn 'Abd Allah Ibn Wahb Ibn Zam`ah relateà to me on the authority of his father, he on the authority of his paternal aunt; she said:

We used to hear (related) that when 'Aminah Bint Wahb was pregnant with the Prophet (may Allah bless him), she used to say: I did not feel as if I was pregnant and I experienced no heaviness as other women do, except that my periods stopped; but I had a vision when I was in a state between sleep and wakefulness, that a visitor came in and said: Do you know that you are pregnant? I felt as if I answered: No, Then he said: You are bearing the chief of this nation and its Prophet; that was on Monday. She ('Aminah) said: This fact assured me of my pregnancy. Then he allowed me a respite till the time of delivery approached, and the same visitor came to me and said: Say, I place him under the protection of the One, to Whom people resort in important matters (critical situations) to guard themselves against those who envy. She said: I was repeating these words and I related the circumstances to the women of my (family). They advised me to suspend a piece of iron with my arms and neck. She ('Aminah) said: I did accordingly, but after a day only it was broken to pieces, so I gave up suspending it.

Volume 1, Parts 1.21.2

He (Ibn Sa`d) said: Muhammad Ibn 'Umar Ibn Waqid informed us; he said: Muhammad Ibn 'Abd Allah related to me on the authority of [P. 61] al-Zuhri, he said:

'Aminah said: I became pregnant with him (the Prophet) but I experienced no discomfort till I delivered him.

Volume 1, Parts 1.21.3

He (Ibn Sa`d) said: `Amr Ibn `Asim al-Kilábi informed us; Hammam Ibn Yahya informed us on the authority of Ishaq Ibn 'Abd Allah; he said:

The Prophet's mother said: I became pregnant with children, but no lamb was heavier than him.

Volume 1, Parts 1.21.4

He (Ibn Sa`d) said: Muhammad Ibn `Umar al-Aslami said:

This version (referring to the above narration by `Amr) is not known to us nor to the learned because neither 'Aminah Bint Wahb nor `Abd Allah Ibn `Abd al-Muttalib had any other child except the Prophet.

Volume 1, Parts 1.21.5

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us; he said: Qays the mawlà of `Abd al-Wahid related to me on the authority of Salim, he on the authority of Abu Ja`far Muhammad Ibn `Ali; he said:

When 'Aminah was pregnant with the Prophet, (may Allah bless him), she was asked to name him Ahmad.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

23. ACCOUNT OF THE DEATH OF 'ABD ALLAH IBN 'ABD AL-MUTTALIB

Volume 1, Parts 1.23.1

He (Ibn Sa'd) said: Muhammad Ibn 'Umar Ibn Waqid al-Aslami informed us: Musa Ibn 'Ubaydah al-Rabadhi informed us on the authority of Muhammad Ibn Ka'b); (second chain) he (Ibn Sa'd) said: Ibn Abi Zayd related to us on the authority of Ayyub Ibn 'Abd al-Rahmàn Ibn Abi Sa'sa'ah; they said:

'Abd Allah Ibn al-Muttalib accompanied a caravan of the Quraysh that was going Ghazzah in Syria for trade. When they had finished their business they returned, passing by al-Madinah on their way home Since 'Abd Allah Ibn 'Abd al-Muttalib was ill, he said: I shall stay behind with my maternal uncles in Banu 'Adi Ibn al-Najja: Consequently he stayed there for a month in his ailment and his companions departed and reached Makkah. There 'Abd al-Muttalib inquired about 'Abd Allah and they informed him: We left him behind with his maternal uncles in Banu 'Adi Ibn al-Najjar, because he was ill. Thereupon 'Abd al-Muttalib sent his eldest son al-Harith who found him dead and buried in the house of al-Nabighah, a member of Banu 'Adi Ibn al-Najjar; the house is a small building which would be to your left when you enter the habitation (of Banu 'Adi). Then his uncles furnished him with information regarding (the nature of) his ailment, his stay there and his treatment, and that they had interred him. So he returned to his father and informed him (about the circumstances). 'Abd al-Muttalib mourned for him; his ('Abd Allah's) brothers and sisters also felt extremely grieved. The Prophet was still in the womb of his mother; at the time of his (father's) death. 'Abd Allah was twenty-five years (25) of age (at the time of his death).

Muhammad Ibn 'Umar al-Waqidi said: This is the most trustworthy of the statements and narrations with us relating to the death of 'Abd Allah Ibn 'Abd al-Muttalib.

Volume 1, Parts 1.23.2

He (Ibn Sa'd) said: Muhammad Ibn 'Umar informed us: Ma'mar related to me on the authority of al-Zuhri; he said:

'Abd al-Muttalib sent 'Abd Allah to al-Madinah to procure dry dates for him, but he died.

Muhammad Ibn 'Umar said: The first version is more trustworthy. Abu 'Abd Allah Muhammad Ibn Sa'd said: Another story has been

related to us about his death.

Volume 1, Parts 1.23.3

He (Ibn Sa`d) said: Hisham [P. 62] Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us on the authority of his father and 'Awánah Ibn al-Hakam; they said:

`Abd Allah Ibn 'Abd al-Muttalib expired when the Prophet was of twenty-eight months; and it is also said, of seven months. Muhammad Ibn Sa`d said: The first version namely that he died when the Prophet was stil in the womb of his mother is established.

Volume 1, Parts 1.23.4

He (Ihn Sa`d) said: Muhammad Ibn `Umar Ibn Wàqid al-Aslàmi informed us, he said:

'Abd Allah left behind Umm Ayman, (slave-maid) five camels living on arák (a thorny tree) and a flock of sheep, which the Prophet inherited. Umm Ayman whose name was Barkah nursed him. 'Aminah bint Wahb recited the following elegy in mourning for her husband 'Abd Allah Ibn `Abd al-Muttalib:

"(With the death of) a child of Hashim (it appears as if) the edge of Batha is effaced; and it was laid into the grave far from this place amidst mourning.

The death invited him which invitation he accepted and it (death) has not left in mankind a child like that of Háshim.

By night when they were carrying his bier, the people, in large numbers, changed it from hand to hand.

No matter, if he is dead; because his noble deeds have survived him, as he was very generous and compassionate."

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

24. ACCOUNT OF THE BIRTH OF THE APOSTLE OF ALLAH (MAY ALLAH BLESS HIM)

Volume 1, Parts 1.24.1

He (Ibn Sa`d) said: Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us; he said: Abu Bakr Ibn 'Abd Allah Ibn Abi Sabrah related to me on the authority of Ishaq Ibn `Abd Allah Ibn Abi Farwah, he on the authority of Abu Ja`far Muhammad Ibn `Ali; he said:

The Apostle of Allah, (may Allah bless him), was born on Monday, the 10th of the month of Rabi` al-Awwal; and the invasion of the people of the Elephants (asháb al-fil) took place in the middle of Muharram, fifty five days prior to this event.

Volume 1, Parts 1.24.2

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us; he said:

Abu Ma`shar Nujayh al-Madani used to say that the Apostle of Allah, may Allah bless him ! was born on Monday, 2 Rabi` al-Awwal.

Volume 1, Parts 1.24.3

He (Ibn Sa'd) said: Muhammad Ibn Mu'awiyah al-Nayshaburl informed us: Ibn Lahi`ah informed us on the authority of Khalid Ibn Abi `Imran, he on the authority of Ibn `Abbas; he said:

Your Prophet was born on Monday.

Volume 1, Parts 1.24.4

He (Ibn Sa`d) said: Muhammad Ibn 'Umar informed us on the authority of Hishàm Ibn Sa'd, he on the authority of Zayd Ibn Aslam, he on the authority of `Abd Allah Ibn 'Alqamah Ibn al-Faghwa; (second chain) he (Ibn Sa`d) said: Ishaq Ibn Yahya Ibn Talhah related to us on the authority of Isa Ibn Talhah, he on the authority of Ibn `Abbas; (third chain) he (Ibn Sa'd) said: Musa Ibn `Ubaydah related to us on the authority of Muhámmad Ibn Ka`b; (fourth chain) Muhammad Ibn Sàlih related to us on the authority of `Imran Ibn Mannah; (fifth chain) he (Ibn Sa`d) said: Qays Ibn al-Rabi' related to us on the authority of Ibn Ishaq, he on the authority of Sa'id Ibn Jubayr; (sixth chain) he (Ibn Sa'd) said: `Abd Allah Ibn `Amir al-Aslami related to us on the authority of the

daughter of Abu Tajrát; (seventh chain) he (Ibn Sa`d) said: Hukaym Ibn Muhammad related to me on the authority of his father, he on the authority of Qays [P. 63] Ibn Makhramah; they all said:

The Apostle of Allah, may Allah bless him, was born in the year of the Elephant. *(It refers to Abrahah's attack on Makkah, which was regarded as the basis of one of the Arab eras).*

Volume 1, Parts 1.24.5

He (Ibn Sa`d) said: Yahya Ibn Ma'in informed us: Hajjaj Ibn Muhammad informed us: Yunus Ibn Abi Ishaq informed us on the authority of Sa'id Ibn Jubayr, he on the authority of Ibn `Abbas; he said:

The Apostle of Allah, (may Allah bless him), was born on the day of the Elephants by which he meant the year of the Elephant.

Volume 1, Parts 1.24.6

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us: Muhammad Ibn Muslim informed us on the authority of al-Zuhri; (second chain) he (Ibn Sa'd) said: Musa Ibn `Ubaydah related to us on the authority of his brother and Muhammad Ibn Ka'b al-Qurazi; (third chain) he (Ibn Sa`d) said: 'Abd Allah Ibn Ja'far al-Zuhri related to us on the authority of his paternal aunt, Umm Bakr, Bint al-Miswar, she on the authority of her father; (fourth chain) he (Ibn Sa`d) said: `Abd al-Rahman Ibn Ibrahim al-Madani, and Ziyad Ibn Hashraj, they on the authority of 'Abu Wajzah; (fifth chain) he (Ibn Sa`d) said: Ma'mar Ibn Abi Nujayh related to us on the authority of Mujahid; (sixth chain) he (Ibn Sa`d) said: Talhah Ibn 'Amr related to us on the authority of 'Atá, he on the authority of Ibn `Abbas; their narrations consolidated are:

Verily 'Aminah Bint Wahb Said: I became pregnant with him, meaning the Apostle of Allah, may Allah bless him, but I felt no discomfort till I delivered him. But when he was separated from me there emitted with him a light which made everything between the East and the West bright. Then he fell on the earth resting on his hands and took a handful of earth and raised his head to the heaven; and some say that he was reclining on his knees, raising his head to the heaven, and there emitted with him a light which illuminated the palaces of Syria and its markets, till I saw the necks of camels at Busra.

Volume 1, Parts 1.24.7

He (Ibn Sa'd) said: `Amr Ibn 'Asim al-Kilàbi informed us: Hammam Ibn Yahya informed us on the authority of Ishaq Ibn 'Abd Allah: Verily the mother of the Prophet said:

When I delivered him, there emitted a light from my womb which illuminated the palaces of Syria, so I delivered him clean as the lamb without impurities, and he fell on the earth with his hands resting on it.

Volume 1, Parts 1.24.8

He (Ibn Sa'd) said: Mu'adh Ibn Mu'adh al-'Anbari informed us; he said: Ibn `Awn related to us on the authority of Ibn al-Qibtiyah relating to the birth of the Prophets, (may Allah bless him), he said: his (Prophet's) mother said:

I noticed as if a meteor came out of me with which the earth was lighted.

Volume 1, Parts 1.24.9

He (Ibn Sa'd) said: `Affàn Ibn Muslim informed us: Hammád Ibn Salamah informed us on the authority of Ayyub, he on the authority of `Ikrimah:

Verily when the Prophet's mother delivered him, she put him under a stone vessel which split up. She said (relating to this): I saw him gazing towards heaven.

Volume 1, Parts 1.24.10

He (Ibn Sa'd) said: `Abd al-Wahhàb Ibn 'Ata al-'Ijli informed us on the authority of Thawr Ibn Yazid, he on the authority of Abu a1-Ajfa, he on the authority of the Prophet; he said:

When my mother delivered me she perceived a glow of light in which (she saw) the palaces of Busra.

Volume 1, Parts 1.24.11

He (Ibn Sa`d) said: Sa`d Ibn Mansur informed us: Faraj Ibn Fudalah informed us on the authority of Lugman Ibn `Amur, he on the authority of Abu Amamah al-Bahili; he said: The Apostle of Allah, may Allah bless him, said:

My mother perceived as if light emitted from her [P. 64] with which the palaces of Syria illuminated.

Volume 1, Parts 1.24.12

He (Ibn Sa`d) said: Al-Haytham Ibn Khárijah informed us: Yahya Ibn Hamzah informed us on the authority of al-Awza`i, he on the authority of Hassan Ibn `Atiyyah:

When the Prophet was born, he fell on his palms and knees gazing at the sky.

Volume 1, Parts 1.24.13

He (Ibn Sa`d) said: Yunus Ibn `Ata al-Makki informed us: Al-Hakam Ibn Aban al-Adani informed us: `Ikrimah informed us on the authority of Ibn `Abbas, he on the authority of his father al-Abbas Ibn `Abd al-Muttalib; he said:

The Prophet was born circumcised and with navel chord cut; this caused `Abd al-Muttalib wonder and he was pleased; he remarked: This child of mine will achieve greatnéss, which he did.

Volume 1, Parts 1.24.14

He (Ibn Sa`d) said: Muhammad Ibn `Umar Ibn Wagid al-Aslami informed us; he said: `Ali Ibn Yazid Ibn `Abd Allah Ibn Wahb Ibn Zam'ah related to me on the authority of his father, he on the authority of his paternal aunt; she said:

When 'Aminah Bint Wahb was delivered of the Apostle of Allah, may Allah bless him, she sent for `Abd al-Muttalib. When the messenger of good news came to him, he was sitting in al-Hijr with his sons and some members of his tribe. He informed him that 'Aminah was delivered of a boy. The news pleased `Abd al-Muttalib, and he stood up along with those who were there. Then he entered her apartment. Thereupon she

informed him of what she had perceived and what was said to her and to what she was commanded. He (al-`Abbas) said: `Abd al-Muttalib took him and carried him to the Ka`bah and standing there he prayed to Allah and thanked Him for what He had bestowed on him.

Volume 1, Parts 1.24.15

He (Ibn Sa`d) said: Muhammad Ibn `Umar al-Aslami informed us; he said:

I have been informed that 'Abd al-Muttalib recited that day:

"All praises be to Allah who bestowed on me this boy of pure character.

He has been the leader of the boys in his cradle, (so) I entrust him to the care of Allah the Lord arkan (the pillars of the Ka'bah).

I wish to see him attain maturity, and I seek refuge from the evil of malicious person.

(I seek refuge) from the evil of the agitated envious person".

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

25. ACCOUNT OF THE NAMES AND PATRONYMICS OF THE APOSTLE (MAY ALLAH BLESS HIM)



Volume 1, Parts 1.25.1

He (Ibn Sa`d) said: Muhammad Ibn Ismà'il Ibn Abu Fudayk al-Madani informed us on the authority of Musa Ibn Ya'qub al-Zam`i, he on the authority of Sahl the mawld of 'Uthaymah; (he said):

Verily there was a christian of Maas who recited the Gospel; he said that the description of the Prophet in the Gospel purported to mean that he would be in progeny of Ismá'il and his name would be Ahmad.

Volume 1, Parts 1.25.2

He (Ibn Sa`d) said: Muhammad Ibn 'Umar Ibn Wàqid al-Aslami informed us; he said: Qays the mawlá of 'Abd al-Wahid related to me on the authority of Salim, he on the authority of Abu Ja`far Muhammad Ibn `All; he said:

Aminah was commanded (by God) during her pregnancy with the Apostle of Allah, may Allah bless him, to give him the name of Ahmad.

Volume 1, Parts 1.25.3

He (Ibn Sa`d) said: Abu 'Amir al-Aqadi, whose name was 'Abd al-Malik Ibn 'Amr, informed us: Zuhayr Ibn Muhammad informed us on the authority of `Abd Allah Ibn Muhammad Ibn `Uqayl, he on the authority of Muhammad Ibn `Ali i.e. Ibn al-Hanafiyyah that he heard [P. 65] `All Ibn Abi Talib saying:

The Apostle of Allah, may Allah bless him, said: I have been named Ahmad.

Volume 1, Parts 1.25.4

He (Ibn Sa`d) said: `Affán Ibn Muslim informed us, saying: Hammad Ibn Salamah informed us on the authority of Ja`far Ibn Abi Wahshiyah, he on the authority of Nafi Ibn Jubayr Ibn Mut'im, he on the authority of his father; he said:

I heard the Apostle of Allah, may Allah bless him, saying: I am Muhammad (praised), Ahmad (praised), al-Hashir (collector), al-Máhi (one who obliterates), al-Khàtim (the Last) and al-Aqib (the last).

Volume 1, Parts 1.25.5

He (Ibn Sa`d) said: Affán Ibn Muslim informed us: Hammàd Ibn Salamah informed us on the authority of 'Asim Ibn Buhdalah, he on the authority of Zirr Ibn Hubaysh, he on the authority of Hudhayfah; he said:

I heard the Apostle of Allah, may Allah bless him, saying in a lane of Madinah: I am Muhammad, Ahmad, al-Hashir, al-Muqaffi (the last) and Nabi al-Rahmah (prophet of peace).

Volume 1, Parts 1.25.6

He (Ibn Sa`d) said: Muhammad Ibn `Ubayd al-Tanafisi, Abu Nu'aym al-Fadl Ibn Dukayn, Kathir Ibn Hashim and Hashim Ibn al-Qàsim al-

Kinani informed us; they said: al-Mas'udi related to us on the authority of Amr Ibn Murrah, he on the authority of Abu `Ubaydah, he on the authority of Abu Musa al-Ash`ari; he said:

The Apostle of Allah repeated before us his names, some of which we retained in memory, and he said: I am Muhammad, Ahmad, al-Muqaffi, al-Hashir, Nabi al-Rahmah, Tawbah (repentance) and al-Malhamah (battles).

Volume 1, Parts 1.25.7

He (Ibn Sa`d) said: `Abd Allah Ibn Numayr informed us on the authority of Malik i.e. Ibn Mighwal, he on the authority of Abu Husayn, he on the authority of Mujahid, he on the authority of the Apostle of Allah, may Allah bless him; he said:

I am Muhammad and Ahmad, I am Rasul al-Rahmah, I am Rasul al-Malhamah, I am al-Muqaffi and al-Hashir; I have been raised for Jihad and I am not raised for tillage.

Volume 1, Parts 1.25.8

He (Ibn Sa`d) said: Ma'n Ibn Isa al-Ashja`i informed us: Malik Ibn Anas informed us on the authority of Ibn Shihab, he on the authority of Ibn Jubayr Ibn Mut`im, he on the authority of his father: Verily the Apostle of Allah said:

Mine are five names, I am Muhammad, Ahmad, al-Mahi because Allah will efface blasphemy, I am al-Hashir, because people will be assembled on the Day of Judgement after my footsteps; and I am al-`Aqib

Volume 1, Parts 1.25.9

He (Ibn Sa`d) said: Al-Fadl Ibn Dukayn informed us on the authority of Sufyan Ibn 'Uyaynah, he on the authority of al-Zuhri, he on the authority of Muhammad Ibn Jubayr Ibn Mut'im, he on the authority of his father, he on the authority of the Prophet as above narrated, with the addition:

I am al-`Aqib, and after me there will be no Prophet.

Volume 1, Parts 1.25.10

He (Ibn Sa`d) said: Abu `Umar Hujayn Ibn al-Muthanna, the comrade of al-Lulu, informed us: al-Layth Ibn Sa`d informed us on the authority of Khalid Ibn Yazid, he on the authority of Sa'd i.e. Ibn Abi Hilál, he on the authority of 'Utbah Ibn Muslim, he on the authority of Nafi` Ibn Jubayr:

Verily he was presented before `Abd al-Malik Ibn Marwán who asked him: Do you know all the names of the Prophet, which Jubayr i.e. Ibn Mut'im repeated? He said: Yes ! they are six, Muhammad, Ahmad, Khàtim, Hashir, 'Aqib and Mahi. He is Háshir, because he was raised as a warner of severe torment on the day of resurrection, as regards al-Aqib, verily he came after the Prophet; as regards al-Mahi, verily Allah effaced the evil deeds of his followers because of him.

Volume 1, Parts 1.25.11

He (Ibn Sa`d) said: Abu Damrah Anas Ibn`Iyád al-Laythi informed us; he said: [P. 66] Al-Hàrith Ibn `Abd al-Rahman Ibn Abi Dhubáb related to me on the authority of 'Ata Ibn Mina, he on the authority of Abu Hurayrah; he said:

The Apostle of Allah, may Allah bless him, said: O servants of Allah ! look as to how Allah removes their (referring to the Quraysh) abuses and damnation from me. They (Companions) said: How? O Apostle of Allah? He said: They abuse and damn (the person who is); Mudhammam and I am Muhammad.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

26. ACCOUNT OF THE PATRONYMICS OF THE APOSTLE OF ALLAH (MAY ALLAH BLESS HIM)



Volume 1, Parts 1.26.1

He (Ibn Sa`d) said: Al-Fadl Ibn Dukayn informed us; Dawud Ibn Qays informed us; he said: I heard Musa Ibn Yasar saying: I heard Abu Hurayrah saying: Verily the Apostle of Allah, may Allah bless him, said:

Name (your children) after me, but do not take my patronymic name:
Verily I am Abu al-Qasim

Volume 1, Parts 1.26.2

He (Ibn Sa`d) said: Abu 'Asim al-Dahhák Ibn Makhlad al-Shaybani informed us on the authority of Muhammad Ibn 'Ajlán, he on the authority of his father, he on the authority of Abu Hurayrah; he said: the Apostle of Allah, may Allah bless him, said:

Do not combine my name and patronymic, I am Abu al-Qasim, Allah bestows on me and I distribute (among others).

Volume 1, Parts 1.26.3

He (Ibn Sa`d) said: Abu Bakr Ibn `Abd Allah Ibn Abi Uways al-Madani informed us on the authority of Sulayman Ibn Bilál' he on the authority of Kathir Ibn Zayd, he on the authority of al-Walid Ibn Rabáh, he on the authority of Abu Hurayrah, he on the authority of the Prophet, peace be on him about the tradition just mentioned he (the Prophet) said:

(It means) the ally of Abu al-Qasim, referring to himself.

Volume 1, Parts 1.26.4

He (Ibn Sa`d) said: `Abd al-Wahhàb Ibn 'Ata al-`Ijli informed us: Humayd al-Tawil informed us on the authority of Anas Ibn Malik; (he said):

Verily the Prophet was at al-Bagì, when a person called: O Abu al-Qasim! The Prophet turned to him. But (the man) said: I do not mean you. Thereupon the Prophet said: Name after me, but do not take my patronymic (to you).

Volume 1, Parts 1.26.5

He (Ibn Sa`d) said: Muhammad Ibn `Abd Allah al-Asadi informed us: Sufyan informed us on the authority of Mansur, he on the authority of Salim, he on the authority of Jábir he said:

A son was born to an Ansari who named him Muhammad; consequently the Ansàr became angry and said: (We will not leave) till we ask the

Prophet. Then they mentioned it to him. He said: The Ansar have done the right thing. Then he added: Name after me but do not apply my patronymic since I am Abu al-Qasim and distribute among you.

Volume 1, Parts 1.26.6

He (Ibn Sa'd) said: `Abd al-Wahhab Ibn 'Ata informed us; he said: Sa'id Ibn `Abi 'Arubah was asked about a man whose patronymic was Abu al-Qásim. So he informed us on the authority of Qatadah, he on the authority of Sulaymán al-Yashkari, he on the authority of Jabir Ibn `Abd Allah, (he said):

Verily a person among the Ansar had his patronymic Abu al-Qàsım. Then the Ansar said: We will not let you have this patronymic unless we ask the Apostle of Allah, about it. Then they mentioned it to the Apostle of Allah, may Allah bless him, and he replied: Name after me but do not take my patronymic. Sa'id said: Qatadah disliked that a man should bear the patronymic of Abu al-Qàsım although his name was not Muhammad.

Volume 1, Parts 1.26.7

He (Ibn Sa'd) said: 'Abd al-Wahhab Ibn 'Ata informed us; Isra'il informed us on the authority of `Abd al-Karim [P. 67] al-Jazari, he on the authority of `Abd al-Rahmàn Ibn Abi 'Amrah al-Ansari; he said: The Prophet, may peace be on him, said:

Do not combine my name and patronymic.

Volume 1, Parts 1.26.8

He (Ibn Sa'd) said: Musa Ibn Dàwud al-Dabbi informed us: Ibn Lahi'ah informed us on the authority of Abu Yunus the mawlà of Abu Hurayrah, he on the authority of Abu Hurayrah, (he said):

Verily the Prophet may Allah bless him, said: Do not combine my name and patronymic. He prohibited the combination of his name with his patronymic.

Volume 1, Parts 1.26.9

He (Ibn Sa`d) said: Qutaybah Ibn Sa`id al-Balkhi informed us: Bakr Mudar informed us on the authority of Ibn 'Ajlán, he on the authority of his father, he on the authority of Abu Hurayrah; (he said):

Verily the Apostle of Allah, may Allah bless him, said: Do not combine my name and patronymic.

Volume 1, Parts 1.26.10

He (Ibn Said) said: `Abd Allah Ibn Salih Ibn Muslim al-`Ijli informed us: Isrâ'il informed us on the authority of Thuwayr, he on the authority of Mujahid; he said:

The Apostle of Allah may Allah bless him, said: Give my name but do not apply my patronymic.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

27. ACCOUNT OF THOSE WHO SUCKLED THE APOSTLE OF ALLAH (MAY ALLAH BLESS HIM) AND NAMES OF HIS FOSTER-BROTHERS AND SISTERS



Volume 1, Parts 1.27.1

He (Ibn Said) said: Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us; he said: Musa Ibn Shaybah related to me on the authority of 'Umayrah Bint `Ubayd Allah Ibn Ka`b Ibn Malik, she on the authority of Barrah Bint Abi Tajrah; she said:

The first (woman) who suckled the Apostle of Allah, may Allah bless him, was Thuwaybah (who nursed him) with the milk of her son who was called Masruh, several days before the arrival of Halimah. She had suckled Hamzah Ibn `Abd al-Muttlib before and Abu Salamah Ibn `Abd al-As'ad al-Makhzumi after him Prophet.

Volume 1, Parts 1.27.2

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us on the authority of Ma`mar, he on the authority of al-Zuhri, he on the authority of `Ubayd Allah Ibn `Abd Allah Ibn Abi Thawr, he on the authority of Ibn `Abbas;

he said:

Thuwaybah was the slave girl of Abu Lahab who suckled the Apostle of Allah many days before Halimah arrived and she suckled Abu Salamah Ibn `Abd al-As'ad with him, so he was his foster-brother.

Volume 1, Parts 1.27.3

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us on the authority of Ma`mar, he on the authority of al-Zuhri, he on the authority of `Urwah Ibn al-Zubayr; (he said):

Verily Thuwaybah was one whom Abu Lahab had freed. She suckled the Apostle of Allah, may Allah bless him, so when Abu Lahab died, some members of his family saw him in a dream in the worst torments, and asked him: How do you do? He replied: We experienced so comfort after (being separated from) you; I was rewarded for freeing Thuwaybah and pointed to the place between his thumb and first finger.

Volume 1, Parts 1.27.4

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us on the authority of more than one scholar; he said:

The Apostle of Allah treated her (Thuwaybah) well while at Makkah and Khadijah honoured her, but in those days she was in bondage. She (Khadijah) proposed to Abu Lahab to sell her, so that she could free her but he refused. When the Apostle of Allah, may Allah bless him, migrated to [P. 68] Madinah, Abu Lahab freed her: and the Apostle of Allah, may Allah bless him, continued sending money and clothes to her till he received the information of her death, in the seventh year, on his return from Khaybar. Then he asked: What about her son Masruh? He was told: He predeceased her and none of her relatives survived her.

Volume 1, Parts 1.27.5

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us on the authority of Ibrahim Ibn `Abbas, he on the authority of al-Qasim Ibn `Abbas al-Lahabi, he said:

The Apostle of Allah, may Allah bless him, used to inquire about

Thuwaybah after he had migrated and sent money and clothes to her till the news of her death reached him. Then he inquired about her survivors and was told there was none.

Volume 1, Parts 1.27.6

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us: Ma`mar informed us on the authority of Yahya Ibn Abi Kathir, he on the authority of `Ikrimah, he on the authority of Ibn 'Abbas; he said:

The Apostle of Allah, may Allah bless him, said: Hamzah Ibn ,Abd al-Muttalib is my foster-brother.

Volume 1, Parts 1.27.7

He (Ibn Sa`d) said: Muhammad Ibn Umar informed us: `Umar Ibn Sa'id Ibn Abi Husayn related to me on the authority of Abu Mulaykah; he said:

Hamzah Ibn 'Abd al-Muttalib was the foster-brother of the Apostle of Allah, may Allah bless him. An Arab woman had suckled both of them. Hamzah was being suckled by (a woman) of the tribe of Banu Sa`d Ibn Bakr and the (foster-) mother of Hamzah had suckled the Apostle of Allah one day when he was with his (foster-) mother Halimah.

Volume 1, Parts 1.27.8

He (Ibn Sa`d) said: Khalid Ibn Khidash informed us: 'Abd Allah Ibn Wahb al-Misri informed us on the authority of Makhramah Ibn Bukayr, he on the authority of his father; he said:

I heard `Abd Allah Ibn Muslim saying: I heard Muhammad Ibn Muslim, i.e., his brother al-Zuhri saying: I heard Humayd Ibn `Abd al-Rahman Ibn `Awf saying: I heard Umm Salamah the wife of the Prophet, may Allah bless him; she said: He (Prophet) was asked why he did not take notice of the daughter of Hamzah? Or he was asked: Why he did not propose marriage to Hamzah's daughter. He said: Hamzah was my foster-brother.

Volume 1, Parts 1.27.9

He (Ibn Sa`d) said: 'Afán Ibn Muslim informed us: Hammam Ibn Yahya informed us: Qatadah informed us on the authority of Jabir Ibn Zayd, he on the authority of Ibn `Abbas; (he said):

Verily the Apostle of Allah received a hint about the daughter of Hamzah. Thereupon he said: Sheds the daugther of my foster-brother, and that she is not lawful for me (in marriage), and that foster-relationship makes unlawful what kinship makes unlawful.

Volume 1, Parts 1.27.10

He (Ibn Sa`d) said: Ismà'il Ibn Ibrahim al-Asadi informed us on the authority of 'Ali Ibn Zayd Ibn Jud`àn, he on the authority of Sa'id Ibn al-Musayyib; (he said):

Verily `Ali Ibn Abi Talib, may peace be on him, said: I talked to the Apostle of Allah, may Allah bless him, about Hamzah's daughter and mentioned about her beauty. Thereupon the Apostle of Allah, may Allah bless him said: Verily, she is the daughter of my foster-brother, and do you not know that Allah has made unlawful marriages which are unlawful by kinship.

Volume 1, Parts 1.27.11

Abu al-Walid Hisham Ibn `Abd al-Malik al-Tayálisi related to us: Shu`bah related on the authority of Muhammad Ibn `Ubayd Allah; he said: I heard Abu Sàlih (relating) on the authority of 'Ali; he said:

I made a proposal concerning Hamzah's daughter to the Apostle of Allah, may Allah bless him. Thereupon he said: She is the daughter of my foster-brother.

Volume 1, Parts 1.27.12

[P. 69] He (Ibn Sa`d) said: Said Ibn Sulayman al-Wasiti informed us: Layth Ibn Sa'd informed us on the authority of Yazid Ibn Abi Habib, he on the authority of `Iràk Ibn Malik that Zaynab bint Abi Salamah informed him:

Verily Umm Habibah said to the Apostle of Allah, may Allah bless him: We have been informed that you are to marry Durrah Bint Abi Salamah.

The Apostle of Allah, may Allah bless him, said: shall I (marry) her after (marrying) Umm Salamah? He added: If I had not married Umm Salamah even then she would not have been lawful since her father is my foster-brother.

Volume 1, Parts 1.27.13

He (Ibn Sa'd) said: Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us: Zakariyya Ibn Yahya Ibn Yazid al-Sa'di informed us on the authority of his father; he said:

Ten women belonging to the tribe of Banu Sa'd Ibn Bakr came to Makkah seeking foster-children. All of them got except Halimah Bint 'Abd Allah Ibn al-Harith Ibn Shijnah Ibn Jabir Ibn Rizam Ibn Nasirah Ibn Fusayyah Ibn Nasr Ibn Sa'd Ibn Bakr Ibn Hawazin Ibn Mansur Ibn `Ikrimah Ibn Khasafah Ibn Qays Ibn 'Aylan Ibn Mudar, and in her company was her husband al-Harith Ibn `Abd al-'Uzza Ibn Rifa'ah Ibn Millan Ibn Nasirah Ibn Fusayyah Ibn Nasr Ibn Sa'd Ibn Bakr Ibn Hawazin and his patronymic was Abu Dhuwayb. To him she bore `Abd Allah Ibn al-Harith whom she was suckling, Unaysah Bint al-Harith and Judamah Bint al-Harith, who was known as al-Shayma and who attended the Apostle of Allah, may Allah bless him, along with her mother, and she used to carry him in her arms. When the Apostle of Allah, may Allah bless him, was presented to them, they remarked: He is an orphan and has no money, and I am afraid as to how his mother will manage. Then the women departed, leaving Halimah behind them. Thereupon Halimah said to her husband: What is your opinion, all my fellow women have left and now in Makkah there is no boy except, this orphan to be nursed? I think we should take him because I do not like to return to our place without taking one. Thereupon her husband said: Take him. I hope Allah will confer blessings on us for his sake. Then she approached his mother and took him from her. She placed him in her lap and gave her breast to him which was too full of milk to leak out. The Apostle of Allah, may Allah bless him, sucked milk to satisfaction and his foster-brother also sucked, till then he could not sleep because milk was inadequate. His (Prophet's) mother said: O noble and compassionate nurse! be careful of your child who is destined to attain prominence. Then she related what she had seen and what she had been told at the time of his birth. She also said: I was also told to get him suckled for three nights in the tribe of Banu Sa'd Ibn Bakr, then in the family of Abu Dhuwayb. Halimah said: Verily the father of the child that is in my lap is Abu Dhuwayb and he is my husband. Halimah was pleased and she was overjoyed on what she heard. Then she returned to the place where she was staying; and they put saddle on their she-ass on which Halimah rode

and bore the Apostle of Allah, may Allah bless him, before her and al-Háarith before him. They overtook their comrades in the valley of al-Sirar where their beasts were pasturing, and they (Halimah and al-Háarith) were struggling to reach there. They said: O Halimah ! What did you do? She said: By Allah! [P. 70] I took the best child that I have ever seen, and he is a blessing. They said: Is he the child of `Abd al-Muttalib? She said: Yes. She said: We had not yet departed from this place when I perceived jealousy in certain women.

Volume 1, Parts 1.27.14

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us; he said:

Some people mentioned: When Halimah departed with the Apostle of Allah, may Allah bless him to her place, 'Aminah Bint Wahb said:

"I entrust this child to Allah, the Glorious (for protection) from the evils that a body may suffer from.

(I entrust him) to the time, I would like to see him, doing noble deeds and showing generosity to the slaves.

And other lowly (needy) people".

Volume 1, Parts 1.27.15

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us on the authority of his teachers (Ashàb); he said:

He (Prophet) lived with them for two years, then he was weaned, and he appeared to be of four years. Then they brought him back to his mother whom they came to visit and Halimah informed her about him and the blessings they had received. Thereupon 'Aminah said: Go back with my son, because I fear of Makkan epidemic in his case; by Allah I have hopes of great distinction for him. Then she returned with him. When the child (Prophet) completed his fourth year he used to go out with his brother and sister with flocks of sheep to the neighbouring sites of the tribe. **Here two angels came to him and cleft his chest and took out a black clot which they threw away and washed his heart in ice-water in a golden tray; then they weighed it against one thousand of his followers and he out-weighed them; one of them said to the other: Leave it, because he will out-weigh even if he is weighed against the whole ummah.** (In the meantime) his brother went crying to his mother saying: Take care of my Qurayshite brother. The mother came out running along with her husband, and they found the Apostle of Allah, may Allah bless him, pale. Then she took him to his mother, 'Aminah Bint Wahb, and informed her of the incident and

said: We are not returning him without a feeling of shame. She took him back and kept him with her for a year or so, during which time she did not allow him to go far (from her house). Then she saw a cloud shadowing him; it stopped when he stopped and moved when he moved. This frightened her, and so she took him to his mother to return him, when he was five years old. On the way (she was lost in the crowd. (On her part) she made a search (for the Prophet) but failed to find him. She went to `Abd al-Muttalib who also searched for him but did not find him. Then he stood by the Ka`bah and said:

"O my Lord ! send my rider, Muhammad Return him to me and make him my support.

Thou art one Who made him my supporter (lit. my arm). May he not be separated from me, otherwise he will be separated for ever.

Thou art One Who assigned him the name of Muhammad"

Volume 1, Parts 1.27.16

He (Ibn Sa`d) said: Sa'id Ibn Sulayman al-Wasiti informed us: Khálid Ibn `Abd Allah informed us on the authority of Dawud Ibn Abi Hind, he on the authority of al-`Abbas Ibn `Abd al-Rahmàn, he on the authority of Kindir Ibn Sa'id, he on the authority of his father; he said:

While I was circumambulating the Ka`bah I heard a man reciting:

[P. 71] "O my Lord ! return to me my rider, Muhammad. Return him to me and make him my support".

He (Sa'id) said: I said: Who is this man? They said: (He is) `Abd al-Muttalib Ibn Hàshim who had sent his grandson in search of his camel. (The child is so blessed) that he succeeds in every work that he is commissioned with. We remained there till he came back and embraced him, and he (`Abd al-Muttalib) said: I shall not send you for any work.

Volume 1, Parts 1.27.17

He (Ibn Sa`d) said: Mu'ádh Ibn Mu`adh al-`Anbari informed us: Ibn `Awn informed us on the authority of Ibn al-Qibtiyyah; he said:

The Prophet, may Allah bless him, was a suckling in the tribe of Sa'd Ibn Bakr.

Volume 1, Parts 1.27.18

He (Ibn Sa'd) said: 'Amr Ibn 'Asim al-Kilábi informed us saying: Hammam Ibn Yahyà informed us on the authority of Ishaq Ibn 'Abd Allah; (he said):

Verily when the mother of the Prophet, may Allah bless him, entrusted him to al-Sa'diyah who nursed him, she said to her: Take care of my child. She then informed her what she had observed. Then (a party of) the Jews passed by her (al-Sa`diah), and she said: Will you not relate any thing about this son of mine? Verily I conceived him in this way and was delivered of him in this way and perceived such phenomena. Thus she related what his (Prophets's) mother had told her. He (Isháq) said: One of them said to the other: Kill him. Then they asked: Is he an orphan? She said: No! This is his father and I am his mother. Thereupon they said: Had he been an orphan, we would have killed him. He (Ishaq) said: Halimah took her and said: I was probably losing my trust. Ishaq said: He (Prophet) had a foster-brother who used to say to him: O brother! Is a Prophet going to rise? The Prophet, may Allah bless him, said: By Him in Whose possession is my life! I shall hold your hand on the day of resurrection and surely I shall recognize you. He (Ishaq) said: When he embraced Islam after the death of the Prophet, may Allah bless him, he used to sit and weep and say: I hope that the Prophet, may peace be on him, will hold me by my hand on the day of resurrection and I shall get salvation.

Volume 1, Parts 1.27.19

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us: Zakariya Ibn Yahyà Ibn Yazid al-Sa'di informed us on the authority of his father; he said:

The Apostle of Allah, may Allah bless him, said: I am the most eloquent of you because I come from the tribe of the Quraysh and my speech is that of Banu Sa'd Ibn Bakr.

Volume 1, Parts 1.27.20

He (Ibn Sa'd) said: Muhammad Ibn 'Umar informed us: Usamah Ibn Zayd al-Laythi informed us on the authority of an old man of Banu Sa'd; he said:

Halimah Bint 'Abd Allah visited the Apostle of Allah, may Allah bless him, after he had married Khadijah, at Makkah, and complained of the barrenness of her land and the starvation of the cattle, so the Apostle of Allah had a discourse with Khadijah who gave her forty heads of sheep and a loaded camel for riding and then she went back to her people.

Volume 1, Parts 1.27.21

He (Ibn Sa`d) said: 'Abd Allah Ibn Numayr al-Hamdani informed us: Yahya Ibn Sa'id al-Ansari informed us on the authority of Muhammad Ibn al-Munkadir; he said:

A woman who had nursed the Prophet, may Allah's piece be on him, asked his permission (to enter). When she entered, he said! O my mother! He spread his sheet on which she sat.

Volume 1, Parts 1.27.22

He (Ibn Sa`d) said: Ibrahim Ibn Shammás al-Samarqandi informed us: Al-Fadl Ibn Musa al-Sinai informed us on the authority of Isà Ibn Farqad, he on the authority of `Umar Ibn Sa`d; he said:

The foster-mother of the Prophet, may Allah bless him, came to him. He spread his sheet for her, placed his hand under her garment on her chest and her needs were fulfilled. [P. 72] He (Ibn Sa`d) said: She visited Abu Bakr who spread his sheet for her and asked her permission to touch her garment. He (Ibn Sa`d) said: He touched accordingly and her needs were fulfilled. Then she came to `Umar and he did likewise.

Volume 1, Parts 1.27.23

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us on the authority of Ma`mar, he on the authority of al-Zuhri, `Abd Allah Ibn Ja`far and Ibn Abi Sabrah and others; they said:

A deputation of the tribe of the Hawazin attended on the Apostle of Allah, may Allah bless him, at al-Ji`rranah after he had distributed the booty. There was Abu Tharwàn the foster-uncle of the Prophet, may Allah bless him; he said: O Apostle of Allah ! in these enclosures there are your paternal aunts, maternal aunts and nurse-maids who nourished you and looked after you. We nursed you in our laps and you were a suckling

than whom I have not seen a better one. I observed you as a weanling and none was better than you. Then I observed you as a young man and I have not come across a better one than you. All virtues have been perfected in you. Besides this, we are of your stock and we are of your tribe, so oblige us, may Allah recompense you. The Apostle of Allah, may Allah bless him, said: I waited long for you, till I thought that you would not come. Before this the Prophet, may Allah bless him, had distributed the slaves and they were already allotted. In the meantime fourteen Muslims of the Hawazin entered and brought the news of the others left behind having embraced Islam. The head of the deputation was Abu Surad Zubayr Ibn Surad; he said: O Apostle of Allah! We are of your stock and tribe and what trouble we are suffering from, must not be hidden from you. O Apostle of Allah! in these litters are your paternal aunts, maternal aunts and nursemaids who looked after you. If we had treated al-Harith Ibn Abi Shamir (Ghassanid prince of Syria) or al-Nu'man Ibn al-Mundhir (king of Hirah), and they had attained a position like yours, then we would have hoped to receive from them gifts and rewards, but you are the best of those who have been looked after.

It is said that Abu Surad said that day: In these litters are your sisters, paternal aunts, maternal aunts, daughters of your paternal uncles, daughters of your maternal aunts and the one most remote in relationship is close to you. By my father and mother! they nursed you in their laps and sucked you with their breast and took you in their arms and you are the best of those who have been ever looked after. Thereupon the Apostle of Allah, may Allah bless him, said: The best speech is the truest one; with me you see the Muslims. Are your children and women dearer to you or your wealth? They said: O Apostle of Allah You have given us choice between our relatives and our possessions, and we do not consider our property equal to our relatives, so please return to us our children and women-folk. The Prophet, may Allah bless him, said: As to what is mine and what belongs to Banu `Abd al-Muttalib is yours, and as to others, I shall ask the people (to return to you). The procedure is that after Zuhr (afternoon) prayers you make an announcement saying: We seek intercession of the Prophet for the Muslims and the intercession of the Muslims for the Apostle of Allah. Thereupon I shall declare that my share and that of Banu `Abd al-Muttalib are yours and I shall appeal to the people for your sake.

When the Apostle of Allah, may Allah bless him, offered the Zuhr prayers, they stood and said [P. 73] as the Apostle of Allah, may Allah bless him, had directed them. Thereupon the Apostle of Allah, may Allah bless him, returned his share and that of Banu `Abd al-Muttalib. The Muhajirs and the Ansar returned their shares. Then he requested the Arab tribes on their behalf; they offered submission to him and satisfying

them by returning the slaves who were with them. Only a few persons abstained, to whom the Prophet gave camels in return (for redeeming the bondage of the people of the Hawazin).

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

28. ACCOUNT OF THE DEATH OF 'AMINAH THE MOTHER OF THE APOSTLE OF ALLAH, (MAY ALLAH BLESS HIM)



Volume 1, Parts 1.28.1

He (Ibn Sa`d) said: Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us, Muhammad Ibn `Abd Allah informed us on the authority of al-Zuhri; (second chain) he (Ibn Sa`d) said Muhammad Ibn Salih related to us on the authority of 'Asim Ibn 'Umar Ibn Qatadah; (third chain) he (Ibn Sa`d) said: `Abd al-Rahmàn Ibn `Abd al-Aziz related to us on the authority of `Abd Allah Ibn Abi Bakr Ibn Muhammad Ibn 'Amr Ibn Hazm; (fourth chain) he (Ibn Sa`d) said: Háshim Ibn 'Asim al-Aslami related to us on the authority of his father, he on the authority of Ibn `Abbas; the consolidated narrations are:

The Apostle of Allah, may Allah bless him, was with his mother 'Aminah Bint Wahb. When he was six years old, she took him on a visit to his maternal uncles in Banu 'Adi Ibn al-Najjar at Madinah and with him was his nurse Umm Ayman. They were riding two camels and they lodged in the house of al-Nábigah and sojourned there for a month. The Apostle of Allah, may Allah bless him, used to relate several incidents associated with them. When he noticed the stone buildings of Banu `Adi Ibn al-Najjar, he recognised them. He (the Prophet) said: I used to play with Unaysah a hand-maid of the Ansàr near these stone buildings and I used to fly pigeons with the boys of my maternal uncles. They used to sit on these buildings. He saw a house and said: My mother lodged in this house, and in this house is the grave of my father `Abd Allah Ibn `Abd al-Muttalib. I obtained proficiency in swimming in a pond of Banu `Adi Ibn al-Najjar. A party of the Jews used to see him, and Umm Ayman said: I heard one of them saying: He is the Prophet of this nation, and this is the place of his refuge; I fully understood these words. Then his mother started back for Makkah with him. When they were at al-Abwá, she died, and her grave is there. Then Umm Ayman brought him to Makkah on the two camels which were with them. She nursed him along with his mother (when she was alive). After his mother's death the Apostle of Allah, may Allah bless him, passed by the site of al-Abwá during his

`Umrah al-Hudaybiyah. He (Ibn Sa'd) said: Verily Allah permitted Muhammad to visit his mother's grave and the Apostle of Allah, may Allah bless him, came there, got (the grave) repaired and wept by its side and the Muslims wept because of the weeping of the Apostle of Allah, may Allah bless him. He was questioned about it and he replied: (Recollection of) her affection overpowered me and I wept for her.

Volume 1, Parts 1.28.2

He (Ibn Sa'd) said: Abu Ghassán Malik Ibn Ismà'il al-Nandi informed us: Sharik Ibn `Abd Allah informed us on the authority of Simák Ibn Harb, he on the authority of al-Qasim; he said:

The Prophet, may Allah bless him, sought (Allah's) permission [P. 74; to visit his mother's grave which was granted; and he prayed for her salvation, but it was rejected.

Volume 1, Parts 1.28.3

He (Ibn Sa'd) said: Abu 'Amir Qabisah Ibn 'Uqbah al-Suwá'i informed us: Sufyàn Ibn Sa'id al-Thawri informed us on the authority of `Alqamah Ibn Marthad, he on the authority of Ibn Buraydah, he on the authority of his father; he said:

When the Apostle of Allah, may Allah bless him, conquered Makkah, he came to a ruined grave and sat there and the people also sat round him. He sat like a person attending to a speech. Then he stood up weeping. `Umar, who was the boldest of those before him, came forward and said: May my father and mother be sacrificed for you, O Apostle of Allah! What makes you weep? He said: This is the grave of my mother, to visit which I sought my Lord's permission, which was granted; I asked for her salvation but He did not grant it. So I recalled her and was overpowered (by grief) so I wept. He was never seen weeping more than on this occasion. Ibn Sa'd said: This is an error, her grave is not at Makkah but it is at al-Abwa,

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

29. ACCOUNT OF `ABD AL-MUTTALIB'S CUSTODY OF THE APOSTLE OF ALLAH AFTER THE DEMISE OF 'AMINAH, AND OF HIS DEATH, AND HIS DERECTIONS

TO ABU TALIB CONCERNING THE APOSTLE OF ALLAH, (MAY ALLAH BLESS HIM)



Volume 1, Parts 1.29.1

He (Ibn Sa`d) said: Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us; he said: Muhammad Ibn `Abd Allah related to me on the authority of al-Zuhri; (second chain) he (Ibn Sa`d) said: 'Abd Allah Ibn Ja`far related to us on the authority of `Abd al-Wahid Ibn Hamzah Ibn `Abd Allah: (third chain) he (Ibn Sa`d) said: Ma`mar related to us on the authority of Ibn Abi Nujayh, he on the authority of Mujàhid; (fourth chain) he (Ibn Sa`d) said: `Abd al-Rahmàn Ibn `Abd al-'Aziz related to us on the authority of Abu al-Huwayrith (fifth chain) he (Ibn Sa`d) said: Ibn Abi Sabrah related to us on the authority of Sulayman Ibn Suhaym, he on the authority of Nàfi` Ibn Jubayr; the consolidated narrations are:

The Apostle of Allah, may Allah bless him, was with his mother 'Aminah Bint Wahb. When she died, his grandfather `Abd al-Muttalib took his custody, showed such attachment as he had not even shown to his own children. He (Prophet) used to go close and near to him and he could enter (the place) where he was alone and sleeping. He (Prophet) used to sit on his bed. When `Abd al-Muttalib observed it, he would say: Leave my son who appears to be attached to sovereignty.

A large number of the people of Banu Mudlij said to `Abd al-Muttalib: Take care of him, since we have not noticed a foot print more like to that which is in the Maqàm (of Ibrahim in Ka`bah). `Abd al-Muttalib said to Abu Talib: Hearken ! what they say. Subsequently Abu Talib began to take care of him. `Abd al-Muttalib said to Umm Ayman who was nurse-maid of the Apostle of Allah, may Allah bless him; 0 blessed one ! do not neglect this son of mine, because I found him with boys close to jujube tree and verily the people of the scriptures believe that this son of mine will be the Prophet of this nation. `Abd alMuttalib did not take his meal but would say: Fetch my son to me. Thereupon he was brought [P. 75] to him. When `Abd al-Muttalib's death approached, he left a will for Abu Talib directing him to take into his custody the Apostle of Allah, may Allah bless him. When his last moment came he said to his daughters: Mourn for me while I am hearing. Every one of them expressed her grief in a verse. When he heard the verses of Umaymah, he became tongue-tied but he began to move his head in approbation, meaning that she had recited truth and that he was as described by her, and the same were these:

"0 my both eyes ! shed tears and weep for one, who has been of good disposition and who has been generous in bestowing gifts. He possessed

greatness, nobility, fortune, and was of excellent features and a supporter of the needy. (Weep) for Shaybat al-Hamd, the possessor of noble qualities, greatness, honour and pride.

Forbearing, and a man with fortitude in trouble, possessing many virtues and noble deeds.

His superiority over his people is as clear as the light of the moon.

All these qualities were of no use when death approached, consequent on the turning of nights and the stroke of fate".

He (Ibn Sa'd) said: 'Abd al-Muttalib died and was interred at al-Hajun. His age was eighty-two years and it is also said that he was one hundred and twenty years old. The Apostle of Allah, may Allah bless him, was asked: Do you remember (the incident of) the death of `Abd al-Muttalib? He said: Yes! I was then eight years old. Umm Ayman said: I saw the Apostle of Allah, may Allah bless him, weeping that day behind the bier of `Abd al-Muttalib.

Volume 1, Parts 1.29.2

He (Ibn Sa`d) said: Hishám Ibn Muhammad Ibn al-Sa'ib informed us on the authority of his father; he said:

`Abd al-Muttalib Ibn Hashim died before al-Fijar and he was one hundred and twenty years old!

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

30. ACCOUNT OF ABU TALIB'S CUSTODY OF THE APOSTLE OF ALLAH (MAY ALLAH BLESS HIM) AND HIS FIRST JOURNEY TO SYRIA WITH HIM



Volume 1, Parts 1.30.1

He (Ibn Sa`d) said: Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us: Ma`mar informed us on the authority of Abu Nujayh, he on the authority of Mujahid; (second chain) he (Ibn Sa'd) said: Mu`adh Ibn Muhammad al-Ansàri related to us on the authority of 'Ata, he on the authority of Ibn `Abbas; (third chain) he (Ibn Sa`d) said: Muhammad, Ibn Salih, `Abd Allah Ibn Ja`far and Ibrahim Ibn Ismà'il Ibn Abi Habibah narrated to us: their consolidated narrations are:

When `Abd al-Muttalib passed away, Abu Talib took the custody of the

Apostle of Allah. He (Prophet) was lodged with him. Abu Talib had no wealth, but he loved him even more than his own children. He (Prophet) did not sleep but by his side and used to go out with him. He was dearer to Abu Talib than any one else. He took meals with him. When the members of family of Abu Talib took their meals alone, they were never satisfied, but whenever the Apostle of Allah, may Allah bless him, was present, they all were satiated. [P. 76] So when he wanted to feed them he said: Wait till my son comes. Then the Apostle of Allah, may Allah bless him, would come and join them in their meals, and the food was in excess, and when he was not with them they were not satisfied. Thereupon Abu Talib used to say: Thou art the blessed one. The children got up in the morning with filthy eyes and dishevelled hair and the Apostle of Allah, may Allah bless him, rose with oil in his hair and collyrium in his eyes.

Volume 1, Parts 1.30.2

He (Ibn Sa`d) said: Mu`adh Ibn Mu`adh al-Anbari informed us: Ibn `Awn informed us on the authority of Ibn al-Qibtiyah; he said:

A pillow was placed for Abu Talib against which he reclined. The Prophet, may Allah bless him, came and spread it and lay on it. He (Ibn al-Qibtiyah) said: Then Abu Talib came and wanted to recline against it, so he asked for it. They said to him: Your brother's son has taken it. Thereupon he said: By the Sanctity of al-Batha! My brother's son knows how to use the blessings.

Volume 1, Parts 1.30.3

He (Ibn Sa'd) said: 'Uthman Ibn `Umar Ibn Faris al-Basri informed us: Ibn `Awn informed us on the authority of `Amr Ibn Sa'id, he said:

A pillow was placed for Abu Talib to sit on. The Prophet, may Allah bless him, while a boy, came and sat on it. Thereupon Abu Talib said: By the Lord of Rabi`ah ! my brother's son knows how to utilise blessings.

Volume 1, Parts 1.30.4

He (Ibn Sa`d) said: Khàlid Ibn Khidásh informed us: Mu'tamir Ibn Sulaymàn informed us; he said: I heard my father relate on the authority of Abu Mijlaz; he said:

Whether it was `Abd al-Muttalib or Abu Talib, Kbálid was not sure, who showed more attachment to Muhammad, peace be on him, when `Abd Allah had died. He (Khalid) said: He did not travel without taking him (Prophet) along with him. Verily he travelled to Syria and alighted at a halting place; a monk came to him and said: Verily there is a pious person among you. He said: Verily among us are persons who receive guests, get prisoners liberated and do noble deeds, or he said something like this. Then he (monk) said: Verily there is a pious person among you. Then he asked: Where is the father of this youth? Thereupon he said: Here I am, his guardian, or he said: This is his guardian. He (monk) said: Protect this youth and do not take him to Syria, verily the Jews are jealous and I fear them regarding (his life). He said: It is not thou that speakest but Allah speaketh. Then he returned with him and said: O Allah! I entrust Muhammad to Thee. Subsequently he died.

Volume 1, Parts 1.30.5

He (Ibn Sa`d) said: Muhammad Ibn 'Umar informed us: Muhammad Ibn Sálíh, `Abd Allah Ibn Ja`far and Ibrahim Ibn Ismá'il Ibn Abi Habibah related to me on the authority of Dawud Ibn al-Husayn; they said:

When the Apostle of Allah, may Allah bless him, attained (the age of) twelve years, Abu Talib took him to Syria along with a caravan which travelled for purposes of trade. They stayed with the monk Bahirà, who said what he liked to Abu Talib about the Prophet, may Allah bless him, and asked him to guard him. So Abu Talib returned with him to Makkah and the Apostle of Allah, may Allah bless him, attained manhood in the custody of Abu Talib. Allah protected him and kept him safe against the practices of the days of Jàhiliyah and its evils, because He wanted to bestow respect on him. He followed the creed of his people till he attained manhood and proved to be the most excellent of them in virility, best of them in disposition, most respected in their society, sweet of tongue, most [P. 77] forbearing and trustworthy, most truthful in speech, and remote from obscenity and teasing the people; he was never noticed quarrelling or suspecting any one, and so his nation gave him the appellation of al-Amin (the Trustee). It was because Allah had united virtuous deeds in him and so he was mostle knows as al-Amin at Makkah; and Abu Talib continued protecting, supporting and helping him till his death.

Volume 1, Parts 1.30.6

He (Ibn Sa`d) said: Hisham Ibn Muhammad Ibn al-Sá'ib informed us on

the authority of his father; he said:

Abu Talib's was `Abd Manaf. One of his sons was Talib Ibn Abi Talib and he was the eldest of his sons; along with other H`ashimites the infidels forced him to accompany them to Badr. On this occasion Talib recited;

"O my Lord! Talib is fighting with this flock of wolves (meaning the infidels of Makkah).

But the vanquished should be the victor and the person robbed should gain booty".

He (Ibn Sa`d) said: When they (Makkans) were defeated, he was not found among the captives nor among the dead and he did not return to Makkah. It is not known what happened to him, and he left no progeny. (Abu Talib's second son was) `Agil Ibn Abi Talib whose patronymic name was Abu Yazid and he was ten years younger than Talib; he was well acquainted with the genealogies of the Quraysh. (Abu Talib's third son was) Ja`far Ibn Abi Talib who was ten years younger than `Agil. He was among the first batch of Muslims who went to Habshah prior to the Hijrah. He was killed at (the battle of) Muthah; and he is with two wings with which he flies in the Paradise as he likes. (Abu Talib's fourth son was) `Ali Ibn Abi Talib, ten years younger to Ja`far. (Abu Talib's daughters were) Umm Hani Bint Abi Talib whose name was Hind, Jumanah Bint Abi Talib and Raytah Bint Abi Talib; it is said, her name was also Asma Bint Abi Talib. The mother of all of them was F`atimah Bint Asad Ibn H`ashim Ibn `Abd Manaf Ibn Qusayyi. (Abu Talib's fifth son was) Tulayq Ibn Abi Talib, his mother was 'Illah and his uterine brother was al-Huwayrith Ibn Abi Dhub`ab Ibn `Abd Allah Ibn 'Amir Ibn al-H`arith Ibn Harithah Ibn Sa'd Ibn Taym Ibn Murrah.

Volume 1, Parts 1.30.7

He (Ibn Sa'd) said: Muhammad Ibn `Umar Ibn Waqid informed us, he said: Ma`mar Ibn Rashid related to me on the authority of al-Zuhri, he on the authority of Sa'id Ibn al-Musayyib, he on the authority of his father; he said:

When the last moment of Abu Talib approached the Apostle of Allah, may Allah bless him, came to him; he found `Abd Allah Ibn Abi Umayyah and Abu Jahl Ibn Hish`am with him, so the Apostle of Allah, may Allah bless him, said: O uncle ! recite: There is no god except Allah, a word of which I shall bear witness before Allah. Thereupon Abu Jahl and `Abd Allah Ibn Abi Umayyah said: O Abu T`alib! Will you abandon

the creed of `Abd al-Muttalib? He (narrator) said: The Apostle of Allah may Allah bless him did not cease requesting him and saying to him: 0 uncle ! repeat: There is no god but Allah, of which I shall bear witness before Allah; and they did not cease saying: 0 Abu Talib will you abandon the creed of `Abd al-Muttalib ? and in the end he uttered the last word: I (die) on the creed of 'Abd al-Muttalib. Then [P. 78] he expired. The Apostle of Allah, may Allah bless him, said: I shall ask forgiveness for him until I am prohibited. Subsequently after his death, the Apostle of Allah, may Allah bless him, prayed for him till this verse was revealed:

"It is not for the Prohet, and those who believe, to pray for the forgiveness of idolators, even though they may be near of kin (to them) (*Qur'an*, 9:113) after it hath become clear that they are people of hell fire".

Volume 1, Parts 1.30.8

He (Ibn S'ad) said: Muhammad Ibn `Amr informed us: Muhammad Ibn `Abd Allah, al-Zuhri's brother's son related to me on the authority of his father, he on the authority of `Abd-Allah Ibn Thalabah Ibn Su`ayr al-`Udhri; he said:

0 my brother's son; by Allah, if there had been no fear that the Quraysh would say that despondency had overwhelmed me, which would be an abuse to you and to your brethren, I would have surely done what you say. I would have cooled your eyes, because I notice your sense of gratitude, toil and counsel to me.

Then Abu Tálíb invited the descendants of `Abd al-Muttalib and exhorted them: You will not cease being benefited as long as you will listen to and obey Muhammad. So follow him and help him; you will be guided. Thereupon the Apostle of Allah, may Allah bless him, said: you are preaching to them, but you forget yourself. Thereupon Abu Tálíb said: If you had asked me while I was healthy I would have followed you in what you say, but I dislike to express fear at the point of death, as the Quraysh would say that I accepted it out of fear and had rejected it when in health.

Volume 1, Parts 1.30.9

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us: Ibn Jurayj and Sufyàn Ibn 'Uyaynah informed me on the authority of 'Amr Ibn Dinar,

he on the authority of Abu Sa'id or Ibn `Umar; he said:

The verse, "Lo ! thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will", (*Qur'an*, 28:56) was revealed relating to Abu Tálib.

Volume 1, Parts 1.30.10

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us: Al-Thawri related to me on the authority of Habib Ibn Abi Thabit, be on the authority of Ibn `Abbas concerning His (Allah's) words:

"And they forbid (men) from it and avoid it", (*Qur'an*, 6:26) were revealed relating to Abu Talib who forbade (men) to harm the Apostle of Allah, but avoided embracing Islam.

Volume 1, Parts 1.30.11

He (Ibn Sa`d) said: Muhmmad Ibn `Umar informed us Mu'àwiyah Ibn 'Abd Allah Ibn `Ubayd Allah Ibn Abi Ráfi' related to me on the authority of his father, (his father) on the authority of his (Mu'awiyah's) grandfather, he on the authority of `All; he said:

I informed the Apostle of Allah, may Allah bless him, of the death of Abu Tálib; he wept, and said: Go, wash him, enshroud him and bury him, may Allah forgive him and show him mercy! He (`Ali) said: I did accordingly. He added: The Apostle of Allah, may Allah bless him, continued praying for his salvation for several days and did not come out of his house till Gabriel descended with this verse: "It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters" (*Qur'an*, 9:113) `Ali said: The Apostle of Allah, may Allah bless him, commanded me so I washed (Abu Tálib's) dead body.

Volume 1, Parts 1.30.12

He (Ibn Sa`d) said: Sufyan Ibn 'Uyaynah informed us on the authority of `Amr; he said:

When Abu Tálib died, the Apostle of Allah, may Allah bless him, said May Allah show you mercy and forgive you! I shall not cease praying for him until 'Allah prohibits me. He (`Amr) said: The Muslims began to

pray for the forgiveness of their relatives who had died in idolatry. Thereupon revealed: "It is not for the Prophet and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them)". (Qur'an, 9:113)

Volume 1, Parts 1.30.13

He (Ibn Sa`d) said: [P. 79] Abu Nu'aym al-Fadl Ibn Dukayn informed us: Sufyan informed us on the authority of Abu Ishaq, he on the authority of Najjiah Ibn Ka`b, he on the authority of `Ali, he said:

I went to the Prophets, may Allah bless him, and said (to him): Verily your misguided old uncle passed away, and he meant his own father. He (Prophet) said: Go and inter him and do not say anything to any body before you come to me. Then went to him and informed him (about internment). Thereupon he ordered me (to bathe), and accordingly I took a bath. Then he prayed for me in such a way that nothing could please me more than it.

Volume 1, Parts 1.30.14

'Affán Ibn Muslim and Abu al-Walid Hisham Ibn `Abd al-Malik al-Tayalisi informed me; they said: Abu `Awànah informed us; 'Abd al-Malik Ibn `Umayr informed us on the authority of 'Abd Allah Ibn al-Harith Ibn Nawfal, he on the authority of al-'Abbas Ibn `Abd al-Muttalib; he said:

I said to the Apostle of Allah: Has Abu Tálib, been benefitted since he used to guard you and be angry with one who (wanted to harm) you? He replied: Yes, he is on the surface otherwise he could have been in the lowest bottom of hell fire.

Volume 1, Parts 1.30.15

Ya`qub Ibn Ibrahim Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Salih Ibn Kaysan, he on the authority of Ibn Shihab:

Verily `Ali Ibn al-Husayn informed him: Verily, Abu Talib died in the time of the Apostle of Allah, may peace be on him, so Ja`far and `Ali did not share his inheritance while Talib and 'Agil received it because a

Muslim does not inherit from an idolater nor an idolater inherit from a Muslim.

Volume 1, Parts 1.30.16

He (Ibn Sa'd) said: Khalid Ibn Makhlad al-Bajali, informed us; he said: Sulayman Ibn Bilal related to me; he said: Hisham Ibn `Urwah related to me on the authority of his father; he said:

They i. e, the Quraysh refrained from (harming) the Prophet, may peace be on him, till Abu Talib lived.

Volume 1, Parts 1.30.16

He (Ibn Sa'd) said: `Affan Ibn Muslim informed us: Hammad Ibn Salamah informed us on the authority of Thabit, he on the authority of Ishaq Ibn `Abd Allah Ibn al-Harith; he said:

Al-'Abbas asked: O Apostle of Allah! do you hope (any reward) for Abu Talib? He replied: I hope every good from my Lord.

Volume 1, Parts 1.30.18

He (Ibn Sa'd) said: Muhammad Ibn `Umar al-Aslami informed us; he said:

Abu Talib passed away about the middle of Shawwal in the tenth year (reckoned) from the time the Apostle of Allah may Allah bless him, was raised to prophethood, and he (Abd-Talib) was more than eighty years old. One month and five days after his death, Khadijah, who was sixty-five years old, died. Thus two afflictions befell the Apostle of Allah, may Allah, bless him, (the event of) death of Khadijah Bint Khuwaylid and (the event of) the death of his uncle Abu Talib'.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

***31. ACCOUNT OF THE GRAZING OF GOATS BY THE
APOSTLE OF ALLAH (MAY ALLAH BLESS HIM) AT
MAKKAH***

Volume 1, Parts 1.31.1

He (Ibn Sa'd) said: `Abd Allah Ibn Numayr al-Hamdáni informed us on the authority of Hishám Ibn `Urwah, he on the authority of Whab Ibn Kaysan, he on the authority of `Ubayd Ibn `Umayr; he said:

: The Apostle of Allah, may Allah bless him, said: There has been no Prophet but he had had to graze goats. They said to him: O Apostle of Allah ! what about you? He said: And I (also).

Volume 1, Parts 1.31.2

He (Ibn Sa'd) said: Suwayd [P. 80] Ibn Sa'id and Ahmad Ibn Muhammad al-Azraqi informed us; they said: `Amr Ibn Yahya Ibn Sa'id Ibn `Amr Ibn Sa'id Ibn al-`As al-Qurashi related to us on the authority of his grandfather Sa'id, he on the authority of Abu Hurayrah; he said:

The Apostle of Allah, may Allah bless him, said: Allah did not raise a Prophet but he grazed the goats. His Companions said to him: What about you, O Apostles of Allah? He said: I grazed them for the residents of Makkah in return of seeds of tamarind.

Volume 1, Parts 1.31.3

He (Ibn Sa'd) said: Muhammad Ibn `Ubayd al-Tanafisi and Muhammad Ibn `Abd Allah al-Asadi informed us; they said: Mis'ar informed us on the authority of Sa'd Ibn Ibrahim, he on the authority of Abu Salamah Ibn `Abd al-Rahman; he said:

They passed by fruit bearing al-arak trees, with the Prophets, may Allah bless him; the Apostle of Allah, may Allah bless him, said: Pluck only those which have turned black and I used to pluck them when I grazed the goats. They said: O Apostle of Allah did you graze the goats? He said: Yes; and there has been no Prophet who has not grazed goats.

Volume 1, Parts 1.31.4

He (Ibn Sa'd) said: `Umar Ibn `Umar lhn Faris informed us: Yunus Ibn Yazid informed us on the authority of al-Zuhri, he on the authority of Jabir Ibn `Abd Allah; he said:

We were plucking kabáth (ripe fruits of arak tree) along with the Prophet, may Allah bless him; he said: Pluck only black ones, because they are the best of them; verily I used to pluck them when I grazed goats. We asked: Did you graze goats, O Apostle of Alláh? He replied: Yes; and there has been no Prophet who did not graze them.

Volume 1, Parts 1.31.5

He (Ibn Sa`d) said: Ahmad Ibn 'Abd Allah Ibn Yunus informed us: Zubayr informed us: Abu Ishaq informed us: He said:

There was a dispute between goat-herds and cameleers in which the cameleers oppressed them. He (Abu Ishaq) said: We received this information, and Allah knoweth best, that the Prophet, may Allah bless him, said: Moses was raised (as a Prophet) and he was a goat-herd, and David was raised (Prophet), and he was a goat-herd, and I grazed goats of my family at Ajyad. (*Ajyad was a pasture of Makkah*)

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

32. ACCOUNT OF THE PRESENCE OF THE APOSTLE OF ALLAH, (MAY ALLAH BLESS HIM), AT THE BATTLE OF FIJAR



Volume 1, Parts 1.32.1

He (Ibn Sa`d) said: Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us: Al-Dahhak Ibn 'Uthman related to me on the authority of Ibrahim Ibn `Abd al-Rahman Ibn `Abd Allah Ibn Abi Rabi`ah; (second chain) he (Ibn Sa`d) said: Musa Ibn Muhammad Ibn Ibrahim al-Taymi informed us on the authority of his father; (third chain) he (Ibn Sa`d) said: `Abd Allah Ibn Yazid al-Hudhali related to us on the authority of Ya`qub Ibn `Utbah al-Akhnasi; (fourth chain) he (Ibn Sa`d) said: Besides these some other persons also related portions of this narration; they said:

The cause of the battle of Fijár was that al-Nu'man Ibn al-Mundhir (the ruler of Hirah), sent his latimah (*Latimah means musk as well as a flock of camels*) to be sold at the market of `Ukaz, the custody of which had been taken by `Urwah Ibn 'Utbah Ibn Jábir Ibn Kilàb surnamed al-Rahhal (an expert cameleer). They halted at a spring which was called

Uwàrah, where al-Barrád Ibn Qays, a member of the tribe of Bakr Ibn `Abd Manat Ibn Kinánah, who was a clever man, attacked `Urwah and killed him. Then he fled to Khaybar where he took refuge, here he met the poet Bishr Ibn Abi Khazim al-Asadi informed him and told him about this incident and commissioned him to convey this information to `Abd Allah Ibn Jud`àn, [P. 81] Hisham Ibn al-Mughirah, Harb Ibn Umayyah, Nawfal Ibn Mu`awiyah al-Dili and Bal'a Ibn Qays. He went to `Ukaz and informed them. So they travelled (from there) to take refuge at the sanctuary of the Ka`bah. (The tribe of) the Qays also received this information at the close of the day; Abu Bara said: We were deceived by the Quraysh. They followed their footsteps, but they met them when they had entered the sanctuary. Al-Adram Ibn Shu'ayb, a member of the tribe of Banu 'Amir called at the top of his voice: Verily the respite for you is the period of these nights of the coming year and we will not be inactive at the assembly (of Muzdalifah).

Then he recited:

"We have warned the Quraysh of what they dislike, that they would come to the blows which will rend".

He (Ibn Sa`d) said: That year the 'Ukaz fair was not held. He (Ibn Sa`d) said: The tribes of Quraysh, Kinanah and Asad Ibn Khuzaymah and other allies who came to be known as Ahábish, (*Hubshi is a hillock in the suburbs of Makkah where the tribes of al-Harith Ibn 'Abd Manat Ibn Kinánah, 'Adal, al-Qarah and Dish took an oath of mutual assistance saying: "We swear to remain united against others as long as the night continues to remain dark, the day shines and hillock of Hubshi remains firm where it is now.)* namely, al-Harith Ibn 'Abd Manat Ibn Kinánah, `Adal, al-Qàrah, Dish and al-Mustaliq, a branch of Khuuzi`ah, swore to assist Ba'1-Harith Ibn `Abd Manat. They spent a year in making preparations for this conflict. The tribe of Qays `Aylán also made preparations and they returned in the following year (to settle the metter).

The chiefs of the Quraysh were `Abd Allah Ibn Jud'an, Hishám Ibn al-Mughirah, Harb Ibn Ummayyah, Abu `Uhayhah Sa'id Ibn al-`As, `Utbah Ibn Rabi`ah, al-`As Ibn Wa'il, Ma'mar Ibn Habib al-Jumahi and `Ikrimah Ibn `Amir Ibn Hashim Ibn `Abd Manaf Ibn `Abd al-Dar. They emerged under their banners and it is said that they were under the command of `Abd Allah Ibn Jud'an.

The chiefs of the Qays were Abu Bara `Amir Ibn Malik Ibn Ja`far, Subay` Ibn Rabi`ah Ibn Mu`awiyah al-Nasri, Durayd Ibn al-Simmah, Mas'ud Ibn Mu'attib al-Thaqafi, Abu `Urwah Ibn Mas'ud Masud, `Awf Ibn Abi Harithah al-Murri and `Abbas Ibn Ri`l al-Sulami. They were the chiefs and the commanders. It is narrated: All of them were under the command of Abu Bara in whose hand was the flag, and who arranged

their rows.

They confronted each other; in the forenoon the Qays had the better of the fighting against the Quraysh and Kinànah, but in the afternoon the Quraysh and Kininah gained the upper hand. They killed the combatants of the opponents in large number till `Utbah Ibn Rabi`ah, who was a young man, under thirty, called for peace. They made peace on the terms according to which the dead were counted and the Quraysh, gave compensation for the number of the dead in excess of their own. The fighting then came to an end and the Quraysh and the Qays retired.

The Apostle of Allah, may Allah bless him, said, recollecting the Battle of al-Fijar: 1 attended it with my uncles and shot arrows there and I do not repent it. He was twenty years old at that time; the Battle of al-Fijar took place twenty years after the year of the Elephant.

Volume 1, Parts 1.32.2

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us; (second chain) he (Ibn Sa`d) said: Al-Dahhak Ibn `Uthman related to me on the authority of `Abd Allah Ibn 'Urwah, he on the authority of Hakim Ibn Hizám; [P. 82] he said:

1 noticed the Apostle of Allah, may Allah bless him, attending the Battle of al-Fijar; and Muhammad Ibn `Umar said: The `Arabs composed numerous verses commemorating the Battle of al-Fijar.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

33. ACCOUNT OF THE PARTICIPATION OF THE APOSTLE OF ALLAH, (MAY ALLAH BLESS HIM), IN THE OATH OF AL-FUDUL



Volume 1, Parts 1.33.1

He (Ibn Sa`d) said: Muhammad Ibn `Umar Ibn Wáqid al-Aslami informed us: Al-Dahhàk Ibn `Uthman informed us on the authority of `Urwah Ibn al-Zubayr, he on the authority of his father; he said:

I heard Hakim Ibn Hizám saying: The oath of al-Fudul was taken after the return of the Quraysh from the battle of al-Fijar, and the Apostle of

Allah then was twenty years of age.

Volume 1, Parts 1.33.2

He (Ibn Sa`d) said: Muhammad Ibn `Umar said: Some one other than al-Dahhak informed me; he said:

The Battle of al-Fijar was fought in the month of Sháwwál, and this oath was taken in the month of Dhu al-Qa`dah. It was the best of treaties that had ever been concluded. The first person who took the initiative was al-Zubayr Ibn `Abd al-Muttalib. Thereupon the Banu Hashim, Zuhrah and Taym assembled in the house of `Abd Allah Ibn Jud`án who prepared food for them. Then they took an oath and entered into an agreement saying: By Allah ! as long as the ocean drenches wool we will be with the oppressed until he gets recompense for his rights and we will see that all receive equal treatment. The Quraysh called this the Oath of al-Fudul.

Volume 1, Parts 1.33.3

He (Ibn Sa`d) said: Muhammad Ibn 'Umar informed us; he said: Muhammad Ibn `Abd Allah related to me on the authority of al-Zuhri, he on the authority of Talhah Ibn 'Abd Allah Ibn `Awf, he on the authority of `Abd al-Rahmán Ibn Azhar, he on the authority of Jubayr Ibn Mut'im, he said:

The Apostle of Allah, may Allah bless him, said: I do not like to break the oath which I had taken in the house of Ibn Jud`án even for red camels (na`am). (The members of the tribes of) Hashim, Zuhrah and Taym swore to side with the oppressed till the sea drenched wool, and if I am called for I know I shall (heartily) respond; it was (known as) the Oath of al-Fudul. Muhammad Ibn `Umar said: We do not know any one having taken such an oath before Banu Hashim.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

34. ACCOUNT OF THE SECOND JOURNEY OF THE APOSTLE OF ALLAH, (MAY ALLAH BLESS HIM), TO SYRIA

Volume 1, Parts 1.34.1



He (Ibn Sa`d) said: Muhammad Ibn `Umar Ibn Wáqid al-Aslami informed us: Musa Ibn Shaybah informed us on the authority of `Umayrah Bint `Uhayd Allah Ibn Ka`b Ibn Malik, she on the authority of Umm Sa'd Bint Sa'd Ibn al-Rabi`, she as the authority of Nafisah Bint Munyah, sister of Ya`là Ibn Munyah; she said:

When the Apostle of Allah, may Allah bless him, attained the age of twenty-five years, Abu Talib said to him: I am a man without wealth, and we are passing through hard days; here is a caravan of your people going to Syria. Khadijah Bint Khuwaylid sends men from among your people with her commodities; if you go and offer your services to her, she will readily accept them. The news of this conversation between his Uncle and the (Prophet) reached her; she sent for him [P. 83] and said to him: I shall pay you the double of what I pay to others from among your people.

Volume 1, Parts 1.34.2

He (Ibn Sa`d) said: `Abd Allah Ibn Ja`far al-Riqqi informed us: Abu al-Malih related to me on the authority of `Abd Allah Ibn Muhammad Ibn `Agil; he said:

Abu Talib said: O my brother's son ! it has come to my knowledge that Khadijah has appointed so and so on (a wage of) two camels, but we will not agree to the wage she has given him; will you like to have a talk with her? He (the Prophet) said: (You may) If you so like. Then he (Abu Talib) went to her and said: O Khadijah ! we have learnt that you have appointed so and so for two camels; if you will like to engage Muhammad for this job, we will not agree for less than four camels (for him). He ('Abd Allah) said: Khadijah said: I would have accepted it even if you had demanded it for a distant enemy, and now you have done it for a near friend.

Volume 1, Parts 1.34.3

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us: Musa Ibn Shaybah informed us on the authority of 'Umayrah Bint `Ubayd Allah Ibn Ka`b Ibn Malik, she on the authority of Umm Sa`d Bint Sa`d Ibn al-Rabi`, she on the authority of Nafisah Bint Munyah; she said:

Abu Talib said: This is the provision that Allah has made for you. Thereupon he (the Prophet) set out with her (Khadijah's) slave Maysarah, and his uncles advised the people of the caravan. It reached

Busra in Syria. There the people took rest under the shadow of a tree. Thereupon the monk Nastur said: None except a Prophet has ever taken rest under this tree. Then he said to Maysarah: Is there redness in his eyes? He said: Yes ! it never vanishes. He (the monk) said: He is a Prophet, and the last of them. Then he (Prophet) sold his articles and there was some difference between him and the customer who asked him to take an oath of al-Lat and al-'Uzzá. The Apostle of Allah, may Allah bless him, said: I never take an oath by them, and when I happen to pass by them I turn my face. The man said: The word is yours, and turning to Maysarah he said: By Allah ! he is a Prophet whose attributes, our scholars have noted in our scriptures. Besides, when it was noon time and heat was extreme, Maysarah observed two angels protecting the Apostle of Allah, may Allah bless him, against the sun. All this appealed to his heart, and Allah put his love in Maysarah's breast, as if he was his slave. They sold their merchandise and earned profit double of what they were earning before. When they returned and reached Marr al-Zahràn, Maysarah said to him: O Muhammad ! go to Khadijah and inform her what Allah has bestowed on her because of you, so that she may know that this profit has been because of you. Thereupon the Apostle of Allah proceeded and entered Makkah in the afternoon. Khadijah was sitting in the attic. She saw the Apostle of Allah, may Allah bless him, riding his camel with two angels casting a shadow over him. She let other women see this, and they wondered at it. Soon the Apostle of Allah, may Allah bless him, reached there and informed her of what they had gained because of him. She was much pleased. When Maysarah arrived, she told him what she had seen. Thereupon Maysarah said: I have been noticing it since we set out from Syria, and informed her of what the monk Nastur had said, and the person, who had a dispute in bargaining, had said. The Apostle of Allah, may Allah bless him, brought his merchandise; she had earned double the profit she used to earn, and so she doubled the wages that she had settled.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

35. [P. 84] ACCOUNT OF THE MARRIAGE OF THE APOSTLE OF ALLAH, (MAY ALLAH BLESS HIM), WITH KHADIJAH BINT KHUWAYLID



Volume 1, Parts 1.35.1

He (Ibn Sa`d) said: Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us: Musa Ibn Shaybah informed us on the authority of `Umayrah Bint `Ubayd Allah Ibn Ka'b Ibn Malik, she on the authority of

Umm Sa'd Bint Sa'd Ibn al-Rabi', she on the authority of Nafisah Bint Munyah: she said:

Khadijah Bint Khuwaylid Ibn Asad Ibn 'Abd al-'Uzza Ibn Qusayyi was a prudent and forbearing woman who was destined to get what Allah willed. She was of the noblest descent, highest in dignity and the wealthiest of the Quraysh. Every member of her tribe desired to take her into marriage. They had made proposals and spent money for this purpose. Khadijah sent me (Nafisah) secretly to Mubammad, after his return with the caravan from Syria. I said: O Muhammad ! what prevents you from marriage? He said: I have no means to marry. I said: If you get enough means, and you get a proposal from (a lady of) beauty, wealth, dignity and equal status, will you accept? He said: who is she? I said: Khadijah. He said: How will it be possible? I said: I shall arrange that. He said: I agree. I went and informed her (Khadijah). Then she sent for him at such and such a time and called her uncle `Amr Ibn Asad to give her in marriage. He came in and the Apostle of Allah, may Allah bless him, arrived with his uncles, one of whom married him to her. Thereupon `Amr Ibn Asad said: On this wed-lock no censor can be made. The Apostle of Allah, may Allah bless him, married her when he was twenty-five years old, and Khadijah was forty years old, as she was born fifteen years before the year of Elephant.

Volume 1, Parts 1.35.2

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us on the authority of Muhammad Ibn 'Abd Allah Ibn Muslim, he on the authority of his father, he on the authority of Mubammad Ibn Jubayr Ibn Mut'im; (second chain), (Ibn Sa'd related) on the authority of Ibn Abi al-Zinad, he on the authority of Hisham Ibn 'Urwah, he on the authority of his father, he on the authority of `Ayishah; (third chain) (Ibn Sa'd relates) on the authority of Ibn Abi Habibah, he on the authority of Dawud Ibn al-Husayn, he on the authority of 'Ikrimah, he on the authority of Ibn `Abbas; they said:

Verily her uncle `Amr Ibn Asad gave her into marriage to the Apostle of Allah, may Allah bless him; her father had died before the Battle of al-Fijar.

Volume 1, Parts 1.35.3

He (Ibn Sa'd) said: Hisham Ibn Mubammad Ibn al-Sa'ib al-Kalbi informed us; he said: My father informed me on the authority of Abu

Sálih, he on the authority of Ibn `Abbàs; he said:

`Amr Ibn Asad Ibn `Abd al-`Uzza Ibn Qusayyi gave Khadijah Bint Khuwaylid to the Prophet, may Allah bless him, in marriage, and at that time she was very old and none of the children of Asad was living then, and `Amr Ibn Asad left no children.

Volume 1, Parts 1.35.4

He (Ibn Sa`d) said: Khalid Ibn Khidash Ibn `ljlán informed as: Mu`tamir Ibn Sulayman informed us; he said:

I heard my father saying that Abu Mijlaz related: Verily Khadijah said to her sister: Go to Muhammad and mention me before him or she spoke other words purporting the same; verily her sister came to him and he replied what Allah willed. They agreed [P. 85] that the Apostle of AllAh, may AllAh bless him, should marry her. Verily the father of Khadijah was made to drink till he became drunk, then he called Muhammad and gave her in marriage. He (the narrator) said: He was dressed in a garment (hullah) so when he regained senses he said: What does this garment mean? They said: Your son-in-law Muhammad put on you this garment. He got angry and took his arms and the Hashimites on the other side also took their arms, and they said: We had no desire for that. Then they made a compromise.

Volume 1, Parts 1.35.5

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us through another chain of narrators:

Verily Khadijah made her father drink till he got drunk. She slaughtered a cow, applied perfume to his body and dressed him in a striped garment. When he regained senses he said: For what is this slaughtering, this perfume and striped garment? She said: You gave me to Muhammad in marriage. He said: I did not do it and I will not do it. The notables of the Quraysh made proposals which I rejected.

He (Ibn Sa`d) said: Muhammad Ibn `Umar said: The whole narration appears to us to be false and wrong. The approved version is that Khuwaylid Ibn Asad, the father of Khadijah had died before the Battle of al-Fijár and that `Amr Ibn Asad had given Khadijah into marriage to the Apostle of Allah, may Allah bless him.

36. ACCOUNT OF THE CHILDREN OF THE APOSTLE OF ALLAH, (MAY ALLAH BLESS HIM), AND THEIR NAMES



Volume 1, Parts 1.36.1

He (Ibn Sa`d) said: Hishám Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us on the authority of his father, he on the authority of Abu Salih, he on the authority of Ibn `Abbas; he said:

The first born child to the Apostle of Allah, may Allah bless him, was al-Qasim, who was born at Makkah before his being raised to prophethood, and after whom his patronymic was Abu al-Qasim. Then Zaynab was born to him, then Ruqayyah, then Fatimah, then Umm Kulthum, then after the advent of Islam `Abd Allah was born and he got the appellation of al-Tayyib (perfumed) and al-Tahir (pure). The mother of all of them was Khadijah Bint Khuwaylid Ibn Asad Ibn `Abd al-`Uzza Ibn Qusayyi; and her (Khadijah's) mother was Fatimah Bint Zà'idah Ibn al-Asamm Ibn Harim Ibn Rawahah Ibn Hujr Ibn `Abd Ibn Ma'is Ibn 'Amir Ibn Luwayyi. The first of his children to die was al-Qasim, then `Abd Allah, at Makkah. Thereupon al-'As Ibn Wa'il al-Sahmi said: His offspring have ceased and so he is abtar (without posterity).

Volume 1, Parts 1.36.2

He (Ibn Sa`d) said: Muhammad Ibn 'Umar informed us; he said: `Amr Ibn Salamah al-Hudhali informed us on the authority of Sa'id Ibn Muhammad Ibn Jubayr Ibn Mut'im, he on the authority of his father; he said:

Al-Qasim died when he was two years old.

He (Ibn Sa`d) said: Muhammad Ibn `Umar said: Salma, the enfranchised maid of Safiyyah Bint `Abd al-Muttalib served as nurse in maternity to Khadijah in her deliveries. She (Khadijah) sacrificed two goats for a male child and one goat for a female one. Between two births there was a span of one year and she engaged nurses to foster her children, arrangement for which was made before delivery.

37. [P. 86] ACCOUNT OF IBRAHIM THE SON OF THE APOSTLE OF ALLAH (MAY ALLAH BLESS HIM)



Volume 1, Parts 1.37.1

He (Ibn Sa`d) said: Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us: `Abd al-Hamid Ibn Ja`far informed us on the authority of his father; he said:

When the Apostle of Allah, may Allah bless him, returned from Hudaybiyah in Dhu al-Qa`dah 6 A.H. he sent Hátib Ibn Abi Balta`ah to al-Muqawqas the Copt, the lord of Alexandria, and wrote a letter to him inviting him to embrace Islam. When he read the letter he appreciated it; it was sealed; he placed it in a cup of ivory and sealed it, and handed it over to a maid. Then he wrote an answer to his letter, but he did not embrace Islam. He presented to the Prophet, may Allah bless him, Mariyah (Mary), her sister Sirin, a donkey Ya'fur and a mule Duldul which was white, and in those days there was none of that colour in Arabia.

Muhammad Ibn `Umar said and added that Abu Sa'id, a man of learning, informed him; he said: Mariyah belonged to Hafn, district Ansina.

Volume 1, Parts 1.37.2

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us: Ya'qub Ibn Muhammad Ibn Abi Sa`sa`ah informed us on the authority of `Abd Allah Ibn `Abd al-Rahman Ibn Abi Sa`sa`ah; he said:

The Apostle of Allah, may Allah bless him, liked Mariyah who was of white complexion and curly hair and pretty. The Apostle of Allah, may Allah bless him, lodged her and her sister with Umm Sulaym Bint Milhan. Then he went there and asked them to embrace Islam, and they joined the fold of Islam. Then he cohabited with Mariyah as a handmaid (*Handmaids gained the status of wedded wives if they bore children. They were called umm walad and became free.*) and sent her to al-'Aliyah to his property which he had acquired from Banu al-Nadir; here she lived in summer. She also lived at Khuràfat al-Nakhl. He (Prophet) visited her there and she was faithful in her (new) creed. He bestowed her sister Sirin on Hassan Ibn al-Thabit, the poet. She bore him, `Abd al-Rabman;

and Máriyah bore a male child to the Apostle of Allah, may Allah bless him. He gave him the name of Ibrahim, and on the occasion of 'aqiqah ceremony on the seventh day, he sacrificed a goat, shaved his head, gave silver in charity equal in weight to his hair to the poor and ordered the hair to be buried, which was done accordingly. He called him Ibrahim and his nurse was Salma, the enfranchised maid of the Prophet, may Allah bless him. She went to her husband and informed him that she attended the delivery of a male child. Thereupon Abu Rafi went to the Apostle of Allah, may Allah bless him, and greeted him. In return he (the Prophet) gave him a slave. The wives of the Apostle of Allah, may Allah bless him, became jealous and it was unbearable for them that she had given birth to a male child. *(The chain of the narrators is not reliable because the person who narrated to Ibn Sa`d was Waqidi who is notorious as a narrator of fabricated hadithes. The next one Ya'qub is unknown and 'Abd Allah Ibn 'Abd al-Rahman is not a Companion. Consequently this narration is not trustworthy.)*

Volume 1, Parts 1.37.3

He (Ibn Sa`d) said: Muhammad Ibn `Umar said: Ibn Abi Sabrah related to me on the authority of Ishaq Ibn 'Abd Allah, he on the authority of Abu Ja'far; (he said):

Verily the Apostle of Allah, may Allah bless him, kept away from Mariyah since the wives of the Prophet, may Allah bless him, disliked it and they were jealous of her but not like `Ayishah.

Muhammad Ibn `Umar said: She bore him (Ibrahim) in Dhu al-Hijjah 8, H. [March, 630 A.C.]

Volume 1, Parts 1.37.4

[P. 87] He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us: Muhammad Ibn `Abd Allah related to me on the authority of al-Zuhri, he on the authority of Anas Ibn Malik; he said:

When Ibrahim was born, Gabriel came to the Apostle of Allah, may Allah bless him, and said; Peace be on you Abu Ibrahim ! (the (father of Ibrahim)).

Volume 1, Parts 1.37.5

He (Ibn Sa`d) said: Abu Mu`awiyah Muhammad Ibn Khazim al-Darir informed us on the authority of Isma'il Ibn Muslim, he on the authority of Yunus Ibn `Ubayd, he on the authority of Anas Malik; he said:

The Apostle of Allah came out one morning and said: A male child has been born this night, and I have named him after my ancestor, Ibrahim.

Volume 1, Parts 1.37.6

He (Ibn Sa`d) said: Shabbabah Ibn Sawwàr informed us: Al-Mubarak Ibn Fudàlah informed us on the authority of al Hasan; he said:

The Apostle of Allah, may Allah bless him, said: Last night a male child has been born, and I have named him after my ancestor Ibrahim.

Volume 1, Parts 1.37.7

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us; he said: Abu Bakr Ibn Abi Sabrah related to me on the authority of Husayn Ibn `Abd Allah Ibn `Ubayd Allah Ibn al-`Abbas, he on the authority of Ikrimah, he on the authority of Ibn `Abbas; he said:

The Apostle of Allah, may Allah bless him, said: When the mother of Ibrahim bore him, he caused his mother to become free from bondage

Volume 1, Parts 1.37.8

He (Ibn Said) said: Muhammad Ibn `Umar informed us: Ya'qub Ibn Muhammad Ibn Abi Sa'sa`ah informed us on the authority of `Abd Allah Ibn `Abd al-Rahman Ibn Abi Sa'sa`ah; he said:

When Ibrahim was born, the women of the Ansàr vied with each other as to who would foster him. The Apostle of Allah, may Allah bless him, handed him over to Umm Burdah Bint al-Mundhir Ibn Zayd Ibn Labid Ibn Khidash Ibn 'Amir Ibn Ghanm Ibn 'Adi Ibn al-Najjar, and her husband was al-Barà Ibn Aws Ibn Khálid Ibn al-Ja'd Ibn `Awf Ibn Mabdhul Ibn 'Amr Ibn Ghanm Ibn `Adi Ibn al-Najjâr, She suckled him and he lived with his (foster)-parents with Banu al-Najjâr. The Apostle of Allah, may Allah bless him, used to visit Umm Burdah and had a siesta there; here Ibrahim was brought to him.

Volume 1, Parts 1.37.9

He (Ibn Sa`d) said: `Affan Ibn Muslim informed us; he said: Sulayman Ibn al-Mughirah related to me on the authority of Thabit al-Bunàni: Anas Ibn Malik informed us; he said:

The Apostle of Allah, may Allah bless him, said: Last night a male child has been born to me and I have named him after my ancestor Ibrahim. He (Anas) said: Then he handed him over to Umm Sayf, wife of a blacksmith of Madinah, who was called Abu Sayf. The Apostle of Allah, may Allah bless him, came out and I followed him till we reached Abu Sayf who was blowing his bellows, and the house was full of smoke. I walked swiftly before the Apostle of Allah, may Allah bless him, and I reached Abu Sayf and said to him: O Abu Sayf ! hold it, the Apostle of Allah, may Allah bless him, has come. He held it and the Apostle of Allah, may Allah bless him, called the child and embraced him and said what Allah willed.

Volume 1, Parts 1.37.10

He (Ibn Sa`d) said: Ismá'il Ibn Ibrahim al-Asadi Ibn `Ulayyah informed us on the authority of Ayyub, he on the authority of `Amr, Ibn Sa'id, he on the authority of Anas Ibn Malik; he said:

I did not see any one more kindly to the members of his family than the Apostle of Allah, may Allah bless him. Ibrahim was suckled in the suburbs of al-Madinah, to which place he used to go, and we went with him. [P. 88] He (Prophet), entered the house which happened to be full of smoke. He (Anas) said: His foster-father was a blacksmith; he (the Prophet) took him (in his lap) and kissed him.

Volume 1, Parts 1.37.11

He (Ibn Sa`d) said: Muhammad Ibn 'Umar informed us; he said: Muhammad Ibn `Abd Allah related to me on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of `Ayishah; she said:

When Ibrahim was born, the Apostle of Allah, may Allah bless him, brought him to me and said: Note my resemblance in him. I said: I do not notice any resemblance. The Apostle of Allah, may Allah bless him, said: Do'nt you see his white complexion and plumpness. I said: He who is fed on camel's milk gains white complexion and fat.

Volume 1, Parts 1.37.12

He (Ibn Sa`d) said: Muhammad Ibn 'Umar informed us; he said: Muhammad Ibn `Abd Allah related to me on the authority of al-Zuhri, he on the authority of `Abd Allah Ibn Abi Bakr Ibn Muhammad Ibn 'Amr Ibn Hazm, he on the authority of 'Amrah she on the authority of 'Ayishah, she on the authority of the Prophet, may peace be on him, like the above except that he (Ibn Sa`d) said: She said:

He who is fed on sheep's milk gets plump and is of white complexion.

Volume 1, Parts 1.37.13

He (Ibn Sa`d) said: Muhammad Ibn `Umar said:

There was a flock of goats owned by the Apostle of Allah, may Allah bless him, reserved for him (Ibrahim) and the camel's milk was for him. So his body and his mother's body were handsome.

Volume 1, Parts 1.37.14

He (Ibn Sa`d) said: Sufyan Ibn 'Uyaynah informed us on the authority of Ibn Abi Husayn, he on the authority of Makhul; he said:

The Apostle of Allah, may Allah bless him, entered, resting on `Abd al-Rahman Ibn `Awf, when Ibrahim was struggling against pangs of death. When he passed away, the eyes of the Apostle of Allah, may Allah bless him, were full of tears. Thereupon `Abd al-Rahman said: O Apostle of Allah ! this is what prohibited for others, and when the faithful will see you weeping, they will weep. When his tears ceased he said: It is compassion, and he who does not show compassion, will not receive compassion. Verily we prohibit from wailing and mourning for (virtues etc.) which the deceased did not possess. Then he said: Had there not been the promise of re-union and had death been a path for all through which our successors would meet our predecessors, we would have mourned for him more than this; we are grieved, our eyes shed tears, heart feels sorry, and we do not utter what makes the Lord angry; the remaining of his sucking period will be completed in the Paradise.

Volume 1, Parts 1.37.15

He (Ibn Sa`d) said: `Abd Allah Ibn Numayr al-Hamdáni and Abu al-Mughirah al-Nadr, Ibn Ismà`il informed us: they said: Muhammad Ibn `Abd al-Rahmán Ibn Abi Laylà related to us on the authority of `Ala, he on the authority of Jábir Ibn `Abd Allah al-Ansàri, he on the authority of `Abd al-Rahmán Ibn `Awf; he said:

The Apostle of Allah, may Allah bless him, caught my hand and went to the oasis where was Ibrahim whom he took in his lap, and he was struggling with the pangs of death. His eyes filled with tears, so I said to him: 0 Apostle of Allah ! do you weep? and have you not prohibited people from weeping? He said: I prohibited from wailing and two highpitched sounds of fools and libertines, i.e., voice raised in joyful parties with Satanic instruments and another raised in distress by scratching the face, tearing collars and shouting like Satan.

Volume 1, Parts 1.37.16

He (Ibn Sa`d) said: `Abd Allah Ibn Numayr mentioning to Hudaybiyah said:

Verily it is compassion, and he who does not show compassion will not receive compassion. 0 Ibrahim ! had it not been an ordained affair and true promise, and a path on which all tread and through which our successors would meet our predecessors, we would have shown greater grief than this; [P. 89] verily we are grieved, eyes shed tears, breast is full of sorrow and we do not utter a word which displeases the Lord, the Sublime and Magnificent.

Volume 1, Parts 1.37.17

He (Ibn Sa`d) said: Al-Fadl` Ibn Dukayn informed us: Muhammad Ibn Rashid informed us on the authority of Makhul:

Verily the Apostle of Allah, may Allah bless him, came to his son Ibrahim who was experiencing agonies of death, and his eyes shed tears, and with him was `Abd al-Rahmán Ibn `Awf who said: Do you weep while you have prohibited others from weeping? He replied: Verily I prohibited from wailing and that the dead person be moaned for what he did not possess; and verily this is compassion.

Volume 1, Parts 1.37.18

He (Ibn Sa'd) said: Al-Fadl Ibn Dukayn informed us: Talhah Ibn `Amr informed us on the, authority of `Atà; he said:

When Ibrahim the son of the Prophet, peace be on him, expired, he (the Prophet) said: Verily the heart will be grieved and verily the eye will shed tears and we will never utter a word which displeases the Lord. Had it not been a true promise, and had there not been a day of union, our grief would have been unbounded and O Ibrahim ! we are only grieved.

Volume 1, Parts 1.37.19

He (Ibn Sa'd) said: Musa Ibn Dawud informed us: Ibn Lahi`ah informed us, on the authority of Bukayr Ibn `Abd Allah Ibn al-Ashajj:

Verily the Apostle of Allah, may Allah bless him, wept for his son Ibrahim. Thereupon Usamah Ibn Zayd wailed, the Prophet, may peace be on him, prohibited him. He said: I observed you weeping. The Apostle of Allah, may Allah bless him, said: Weeping is compassion but wailing is from Satan.

Volume 1, Parts 1.37.20

He (Ibn Sa'd) said: Ya'la Ibn `Ubayd al-Tanafisi informed us: al-Ajlah informed us on the authority of al-Hakam; he said:

When Ibrahim died, the Apostle of Allah, may Allah bless him, said: Had it not been a fixed period and known time, we would have been more grieved than we have been. The eye sheds tears and breast is grieved and we shall not utter anything, Allah willing, except what pleases the Lord, and O Ibrahim ! we are sorry for you.

Volume 1, Parts 1.37.21

He (Ibn Sa`d) said: Muslim Ibn Ibrahim informed us: Abàn informed us: Qatádah informed us:

Verily Ibrahim the son of the Prophet of Allah, may peace be on him, expired; then the Apostle of Allah said: Verily the eye sheds tears and breast grieves and we will not utter, if Allah will, except good, and O

Ibrahim ! we feel sorry for you; and he added: His sucking period will be completed in the Paradise.

Volume 1, Parts 1.37.22

He (Ibn Sa`d) said: Ismá'il Ibn Ibrahim al-Asadi informed us on the authority of Ayyub, he on the authority of `Amr Ibn Sa'id; he said:

When Ibrahim expired, the Apostle of Allah, may Allah bless him, said: Verily my son Ibrahim died suckling and verily there are two foster-fathers for him who will complete his suckling in the Paradise.

Volume 1, Parts 1.37.23

He (Ibn Sa`d) said: Waki` Ibn al-Jarràh informed us on the authority of Isma'il Ibn Abi Khalid, he on the authority of al-Sha`bi (*He is not a Companion, but a tab`i*); he said:

The Apostle of Allah, may Allah bless him, said: Verily there is a nurse for him in the heaven and the remaining period of his sucking will be completed.

Volume 1, Parts 1.37.24

He (Ibn Sa`d) said: Waki` Ibn al-Jarrah, Abu al-Walid Hisham Ibn `Abd al-Malik al-Tayalisi, and Yahya Ibn `Abbad informed us on the authority of Shu`bah; he said: I heard `Adi Ibn Thabit (relating) on the authority of al-Bara Ibn `Azib; he said:

When Ibrahim, the son of the Prophet, may Allah bless him, died, the Apostle of Allah, may Allah bless him, said: Verily there is a nurse to suckle him in the Paradise.

Volume 1, Parts 1.37.25

He (Ibn Sa`d) said: `Affan Ibn Muslim informed us: Sulayman Ibn al-Mughirah informed us: Thabit informed us: Anas Ibn Malik informed us; he said:

[P. 90] I saw Ibrahim struggling with the pangs of death before the

Apostle of Allah, may Allah bless him, and the eves of the Apostle of Allah shed tears. Therupon the Apostle of Allah, may Allah bless him, said: The eye sheds tears, the breast grieves and we do not utter except what pleases our Lord. 0 Ibrahim by Allah ! we feel sad for you.

Volume 1, Parts 1.37.26

He (Ibn Sa`d) said: `Amr Ibn `Asim al-Kilábi al-Basri informed us: Hammam informed us on the authority of Qatádah:

Verily the Apostle of Allah, may Allah bless him, said funeral prayers over his son Ibrahim and said: The completion of his sucking (period will be) in the Paradise.

Volume 1, Parts 1.37.27

He (Ibn Sa`d) said: `Ubayd Allah Ibn Musà al-`Absi informed us on the authority of Isrà'il Ibn Yunus, he on the authority of Jabir, he on the authrity of 'Amir, he on the authority of al-Bará; he said:

The Prophet, the Apostle of Allah, may Allah bless him, offered (funeral) prayers over his son, Ibrahim, Ibn al-Qibtiyah, who had died when he was sixteen months old; and he said: There's a nurse who will complete his sucking period in the Paradise and that he is truthful.

Volume 1, Parts 1.37.28

He (Ibn Sa`d) said: Waki` informed us on the authority of Sufyan, he on the authority of Jábir, he on authority of Amir; he said:

Verily the Prophet, may Allah bless him, offered (funeral) prayers over his son Ibrahim who was sixteen months old.

Volume 1, Parts 1.37.29

He (Ibn Sa`d) said: Waki` informed us on the authority of Isra'il, he on the authority of Jábir, he on the authority of Amir, he on the authority of al-Bará, he on the authority of the Prophet, may Allah bless him; he said:

Verily for him there is a nurse in Paradise who will complete the

remaining period of sucking, and that he was a truthful martyr.

Volume 1, Parts 1.37.30

He (Ibn Sa`d) said: `Affan Ibn Muslim, Yabya Ibn Hammád and Musa Ibn Ismâ`il al-Tabudhaki, informed us; they said: Abu `Awanah informed us: Ismâ`il al-Suddi informed us; he said:

I asked Anas Ibn Malik if the Prophet, the Apostle of Allah, may Allah bless him, had offered prayers over his son, Ibrahim; he said: I do not know, Allah's mercy be on Ibrahim, if he had lived he would have been a true Prophet. (*Law 'asha kána siddiqan nabiyyah.*)

Volume 1, Parts 1.37.31

He (Ibn Sa`d) said; 'Abd Allah Ibn Numayr al-Hamdáni informed us on the authority of `Atá Ibn `Ijlan, he on the authority of Anas Ibn Malik; he said:

Verily the Prophet, may Allah bless him, said four takbirs (*Allah Akbar: It is repeated four times in funeral prayers.*) over his son Ibrahim.

Volume 1, Parts 1.37.32

He (Ibn Sa`d) said: Abu Bakr Ibn `Abd Allah Ibn Abi Uways al-Madani informed us on the authority of Sulayman Ibn Bilal, he on the authority of Ja`far Ibn Muhammad, he on the authority of his father:

Verily the Prophet, may Allah bless him, offered (funeral) prayers over his son Ibrahim when he died.

Volume 1, Parts 1.37.33

He (Ibn Sa`d) said: `Ubayd Allah Ibn Musa informed us: Mis'ar informed us on the authority of `Adi Ibn Thabit:

Verily he heard al-Bara saying: Verily for the dead son of the Apostle of Allah there is in Paradise a murdi`ah (suckling nurse) or Zi`r (nurse). Mis`ar was doubtful about the word.

Volume 1, Parts 1.37.34

He (Ibn Sa`d) said: Yahyá Ibn Hammád informed us: Abu 'Awánah informed us on the authority of Sulayman, i.e. al-A'mash, he on the authority of Muslim, he on the authority of al-Bari; he said:

Ibrahim the son of the Apostle of Allah, may Allah bless him, expired when he was sixteen months old. Thereupon the Prophet, may peace be on him, said: Bury him in al-Baqi', verily there is a suckling nurse for him in Paradise. He (al-Bara) said that he was born of his Coptic handmaid

Volume 1, Parts 1.37.35

He (Ibn Sa`d) said: Khalid Ibn Makhlad al-Bajali informed us: Muhammad Ibn Musà related to me; he said: Muhammad Ibn `Umar Ibn `Ali Ibn Abi Tàlib informed me; he said:

The first person to be buried in al-Baqi` was `Uthman Ibn Maz`un then followed him Ibrahim the son of the Apostle of Allah, may Allah bless him; then he pointed out with his hand informing me [P. 91] that the grave of Ibrahim will be found at the end of al-Baqi' where you pass the last house to your left hand below the place where garbage is piled behind the house.

Volume 1, Parts 1.37.36

He (Ibn Sa`d) said: Ma'n Ibn 'Isa al-Ashja`i informed us: Ibrahim Ibn Nawfial Ibn al-Mughirah Ibn Sa'id al-Hashimi informed us on the authority of a man of the family of `Ali:

Verily when the Prophet, may peace be on him, interred Ibrahim, he said: Will any one bring a water-skin? Thereupon a man of Ansar brought a water-skin. He (the Prophet) said to him: Sprinkle it over the grave of Ibrahim. He (the member of 'Ali's family) said: The grave of Ibrahim is near the path and pointed to a place close to 'Aqil's house.

Volume 1, Parts 1.37.37

He (Ibn Sa`d) said: Al-Fadl Ibn Dukayn informed us: Talhah Ibn 'Amr informed us on the authority of `Ata; he said:

When his grave was being put in form; the Apostle of Allah, may Allah bless him, began to do it with his finger as if he had seen a thing like stone in one corner; and he said: When any one of you performs some work, he must do it efficiently because it consoles the afflicted soul.

Volume 1, Parts 1.37.38

He (Ibn Sa`d) said: Waki` Ibn al-Jarrah informed us on the authority of Sufyan, he on the authority of Burd, he on the authority of Makhul:

Verily the Prophet, may peace be on him, was on the edge of the grave of his son, and he noticed a crack in the grave, then he handed over a clog to the grave-digger and said: It will not harm nor profit, but it pleases (lit. cools) the eye of the living.

Volume 1, Parts 1.37.39

He (Ibn Sa'd) said: 'Ubayd Allah Ibn Musa informed us: Isra'il informed us on the authority of Abu Ishaq, he on the authority of al-Sá`ib Ibn Malik; he said:

The sun eclipsed on the day on which Ibrahim, the son of the Apostle of Allah, may Allah bless him, died.

Volume 1, Parts 1.37.40

He (Ibn Sa'd) said: 'Ubayd Allah Ibn Musa informed us: Isra'il informed us on the authority of Ziyad Ibn 'Ilàqah, he on the authority of al-Mughirah Ibn Shu`bah; he said:

The sun eclipsed on the day on which Ibrahim died. Thereupon the Apostle of Allah, may Allah bless him, said: Verily the sun and the moon are the signs of Allah, and they do not eclipse because of the death of any one. When you see them (eclipsing) offer prayers till they are clear.

Volume 1, Parts 1.37.41

He (Ibn Sa'd) said: Al-Fadl Ibn Dukayn informed us: 'Abd al-Rahman Ibn al-Ghasil informed us on the authority of 'Asim Ibn `Umar Ibn

Qatadah, he on the authority of Mahmud Ibn Labid; he said:

The sun eclipsed the day Ibrahim, the son of the Apostle of Allah, may Allah bless him, died. Thereupon the people said: The sun eclipsed because of the demise of Ibrahim. The Apostle of Allah, may Allah bless him, came out when he heard this. Thereupon he praised and glorified Allah and then said: After that, O people ! verily the sun and the moon are the signs of Allah and they do not eclipse because of the death or life of any one, when you perceive this, hasten to the mosques. His eyes had tears. They said: O Apostle of Allah ! do you weep although you are the Apostle of Allah? He said: Verily I am a human being whose eyes shed tears and whose heart fears, and we do not utter

Volume 1, Parts 1.37.42

He (Ibn Sa`d) said: Al-Fadl Ibn Dukayn and Muhammad Ibn `Umar al-Aslami informed us on the authority of Isra'il, he on the authority of Jàbir, he on the authority of `Amir; he said:

Ibrahim expired when he was eighteen [P. 92] months old.

Volume 1, Parts 1.37.43

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us; he said: `Abd Allah Ibn Ja`far related to me on the authority of 'Abd Allah Ibn 'Uthmàn Ibn Khuthaym, he on the authority of Shahr Ibn Hawshab, he on the authority of Asmá Bint Yazid; she said:

When Ibrahim died, the eyes of the Apostle of Allah, may Allah bless him, shed tears. Thereupon a person who was condoling, said: O Apostle of Allah ! you are well acquainted with the rights of Allah. Thereupon the Apostle of Allah, may Allah bless him, said: The eyes shed tears and heart is grieved, but we do not utter what displeases the Lord. Had there not been the fulfilment of promise, and had there not been the promise of reunion, and that our successors are to unite with the predecessors, we would have been more grieved than we are at present. O Ibrahim ! Verily we are sorry for you.

Volume 1, Parts 1.37.44

He (Ibn Sa`d) said: Muhammad Ibn 'Umar informed us, he said: Usàmah

Ibn Zayd al-Laythi related to me on the authority of al-Mundhir Ibn `Ubayd, he on the authority of `Abd al-Rahman Ibn Hassan Ibn Thabit, he on the authority of his mother Sirin; she said:

I was present at the death of Ibrahim, and I had noticed that the Apostle of Allah, may Allah bless him, did not prohibit us from weeping when my sister and I wept, but prohibited us from crying when he (Ibrahim) died. Al-Fadl Ibn `Abbas washed him while the Apostle of Allah, may Allah bless him, and al-`Abbas were seated. Then he was taken (to the grave), and I saw the Apostle of Allah, may Allah bless him, on the edge of the grave, and al-`Abbas was sitting by his side. Al-Fadl Ibn `Abbas and Usamah Ibn Zayd got down into the grave. I was weeping by the side of the grave and none prohibited me. The sun eclipsed that day and people said: Because of the demise of Ibrahim; (it eclipsed). Thereupon the Apostle of Allah, may Allah bless him, said: Verily it does not eclipse because of the death or life of any one. The Apostle of Allah, may Allah bless him, saw a crevice in the brick, and ordered to close it. The Apostle of Allah, may Allah bless him, was told about it. Thereupon the (Prophet) said: Verily it neither harms nor profits, but it pleases the eye of the living, and verily when a slave does some work Allah likes that he should do it perfectly. (Ibrahim) died on Tuesday, 10 Rabi` al-Awwal A. H. 10. *(Tuesday fell on 18 June, A.C. 631; but the lunar date according to Mahler was 12 Rabi` al-Awwal. Normally solar eclipse takes place on new Moon day. Bukhari, Muslim and other leading muhaddithin have not mentioned the date of Ibrahim's death. They are however unanimous that solar eclipse took place that day.)*

Volume 1, Parts 1.37.45

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us: Ya`qub Ibn Muhammad Ibn Abu Sa`sa`ah informed us on the authority of 'Abd Allah Ibn 'Abd al-Rahman Ibn Abi Sa'sa'ah; he said:

Ibrahim, the son of the Apostle of Allah, may Allah bless him, expired in Banu Mázin, (when he was) with Umm Burdah. Thereupon the Apostle of Allah, may Allah bless him, said: Verily there is a nurse to foster him and he will complete the period of his sucking in paradise. He was borne on a small bier from the house of Umm Burdah, and the Apostle of Allah, may Allah bless him, offered (funeral) prayers over him at al-Baqi`. Then he was asked: O Apostle of Allah ! where should we bury him? He said: Close to our predecessor, 'Uthman Ibn Maz`un. The Apostle of Allah, may Allah bless him, gave a portion of an oasis to Umm Burdah. She exchanged it afterwards with the property of `Abd Allah Ibn Zam'ah Ibn al-Aswad al-Asadi.

Volume 1, Parts 1.37.46

He (Ibn Sa`d) said: Muhammad Ibn 'Umar informed us: 'Abd Allah Ibn `Asim al-Hakami informed us on the authority of `Umar Ibn al-Hakam Ibn Thawbán; he said:

The Apostle of Allah, may Allah bless him, ordered a stone to be placed by his grave and water was sprinkled over his grave.

Volume 1, Parts 1.37.47

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us; he said: Muhammad Ibn 'Abd Allah Ibn Muslim related to me; he said: I heard 'Abd Allah Ibn Abi Bakr Ibn Muhammad [P. 93] Ibn 'Amr Ibn Hazm quoting my uncle, that is, al-Zuhri; he said:

The Apostle of Allah, may Allah bless him, said: If Ibrahim had lived, I would have exempted every Copt from poll-tax.

Volume 1, Parts 1.37.48

He (Ibn Sa`d) said: Abu Sálìh al-Hakam Ibn Musa al-Bazzaz informed us, he said: Al-Walid Ibn Muslim related to us: Ibn Jabir related to us: Verily he heard Makhul relating:

Verily the Apostle of Allah, may Allah bless him, said referring to his son Ibrahim, when he died: If he had lived, no maternal uncle of him would have remained in bondage.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

38. ACCOUNT OF THE PARTICIPATION OF THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM, IN THE DEMOLITION AND CONSTRUCTION OF THE KA'BAH BY THE QURAYSH.



Volume 1, Parts 1.38.1

He (Ibn Sa'd) said: Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us: `Abd Allah Ibn Yazid al-Hudhali informed us on the authority of Sa'id Ibn `Amr al-Hudhali, he on the authority of his father; (second chain), he (Ibn Sa'd) said: `Abd Allah Ibn Yazid al-Hudhali informed us on the authority of Abu Ghatfan, he on the authority of Ibn 'Abbas; (third chain) he (Ibn Sa'd) said: Muhammad Ibn `Abd Allah informed us on the authority of al-Zuhri, he on the authority of Muhammad Ibn Jubayr Ibn Mutim; their consolidated narration is:

Flood water entered a cliff commanding Makkah from its higher part till it swept the Ka`bah, so it cracked and they feared it would fall down and the golden ornaments and gazelle, on which pearls and jewels were embedded, and which was set in the ground would be stolen. (In the meanwhile) there appeared in the sea a ship boarded by Romans under the captaincy of Baqum who was a mason also. The wind blew her to al-Shu`aybah which was the harbour of the ships before Juddah. (*Jedda*) There the ship wrecked. Al-Walid Ibn al-Mughirah, in the company of a few Qurayshites went to the ship and purchased the logs of wood. They talked to Baqum the Roman who accompanied them; they said: If we would erect the House of our Lord)? Then they ordered stones to be collected and chiselled them. The Apostle of Allah, may Allah bless him, carried stones along with them; he was then thirty-five years old. They had put their trousers (izar) on their shoulders when carrying stones; the Apostle of Allah, may Allah bless him, did accordingly, but he slipped and a voice was heard saying: Beware of your nakedness. It was the first voice he heard. Thereupon Abu Talib said to him: O my brother's son! keep your trousers on your head. Then he (Prophet) said: What happened to me was due to my rashness. After that the nakedness of the Apostle of Allah, may Allah bless him, was never exposed. When they assembled to demolish it, some one said: Do not spend in its construction except what is rightly earned and do not deprive your relations and do not be hard on any one. Then al-Walid Ibn al-Mughirah started demolishing it. He took a pickaxe; then he stood to throw down stones and he was repeating: O Allah ! do not be wrathful, we only wish piety. He demolished it and the Quraysh joined him. Then they began to rebuild it. They demarcated the Ka`bah and then cast dice. As a result of it (the portion) between al-Rukn al-Aswad and Rukn al-Hijr, the front of the Ka'bah, fell to the lot of `Abd Manaf and Banu Zuhrah. [P. 94] (The portion) between. Rukn al-Hijr and the latter Rukn al-Hijr fell to the lot of Banu Asad Ibn `Abd al-`Uzza and Banu `Abd al-Dar Ibn Qusayyi. (The portion) between the Rukn al-Hijr to Rukn al-Yamani fell to the lot of Taym and Makhzum. (The remaining portion) between al-Rukn, al-Yamani and al-Rukn al-Aswad fell to the lot of Sahm, Jumah, 'Adi and 'Amir Ibn Luwayyi. They all built it. But when it reached the place where the Black Stone was to be set, each tribe claimed to be most deserving (of all to place it). They

quarrelled to such an extent that they were on the verge of fighting. Then it was proposed that the first person to enter from the gate of Banu Shaybah would place it; they said: We agree and submit (to this decision). The first person to enter through the gate of Banu Shaybah was the Apostle of Allah, may Allah bless him. When they saw him they said: This is al-Amin (the Trusted), we agree to what we have decided. Then they informed him of the affair. Thereupon the Apostle of Allah, may Allah bless him, took his mantle and spread it on the earth, then he put the Black Stone on it. He then said: Let a person from every quarter of the Quraysh come. Then from the quarter of `Abd Manaf, 'Utbah Ibn Rabi'ah, from the second quarter was Abu Zam'ah, from the third quarter Abu Hudhayfah Ibn al-Mughirah and from the fourth quarter Qays Ibn `Adi (came forward). Then the Apostle of Allah, may Allah bless him, said: Let every one of you hold a corner of the cloth. Then all of them raised it and the Apostle of Allah, may Allah bless him, put it in its place with his own hand. Then a person from Najd came forward to give a stone to the Prophet, may Allah bless him, to strengthen the Black Stone. Al-`Abbas Ibn `Abd al-Muttalib stopped him and pushed him to a side. Then al-`Abbas gave a stone to the Apostle of Allah, may Allah bless him, and he strengthened the Black Stone with it. The Najdi became angry at this. Thereupon the Prophet, may Allah bless him, said: None but a member of our tribe can rebuild the Ka`bah with us. Then the Najdi said: It is strange for the people of dignity, discernment, advanced age and means to appoint one, who was younger to them and with less wealth, as their chief and become to him like his servants. By Allah ! beware, he will gain supremacy over all and they will be left behind. He will sieze fortune from them. It is said that the person was Iblis. Thereupon Abu Tálib recited:

"Verily its beginning and end are for us.
In command and justice we do not deny it.
We made an effort to erect it.
We erected its best and largest portion.
If there be any rights for it, they will mostly be for us".

Then they constructed it, till they reached the place of logs (i.e., roof). There were fifteen girders on which they put its roof and there were six pillars on which they constructed it. They excluded (the portion marked as al-Hijr from the Ka'bah.

Volume 1, Parts 1.38.2

He (Ibn Said) said: Muhammad Ibn `Umar informed us: Ibn Jurayj informed us on the authority of al-Walid Ibn 'Ata, he on the authority of

a1-Harith Ibn `Abd Allah Ibn Abi Rabi`ah, he on the authority of `Ayishah; she said: The Apostle of Allah, may Allah bless him, said:

Verily your people reduced the dimensions of the Ka'bah. If their period of polytheism had, not been short, I would have included what they had left out. [P. 95] If your people happen to rebuild it after me, they should include it; let me show it to you. Then he showed me about seven cubits of space of al-Hijr. She said: The Apostle of Allah, may Allah bless him, said: I would have kept two doors, eastern and western, in the level of the earth. Do you know why they raised its door? I said: I do not know. He said: For the sake of greatness, so that none but whom they liked could enter, and whom they disliked, they allowed him to make an attempt, and then they pushed him so that he fell down.

Volume 1, Parts 1.38.3

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us; he said: `Abd Allah Ibn Yazid al-Hudhali informed us on the authority of Sa'id Ibn 'Amr, he on the authority of his father; he said:

I noticed the Quraysh opening the Ka'bah during the days of Jàhiliyyah on Mondays and Thursdays. The watchman guarded the gates and the people tried to ascend. If they did not like any one to enter, he was pushed so as to fall down sometimes he was hurt. They did not enter the Ka'bah with shoes on, out of respect, and left their shoes under the staircase.

Volume 1, Parts 1.38.4

He (Ibn Sa'd) said: Muhammad Ibn 'Umar informed us: Aba Bakr Ibn 'Abd Allah Ibn Abi Sabrah informed us on the authority of Khàlid Ibn Rabah, he on the authority of al-Muttalib Ibn 'Abd Allah Ibn Hantab, he on the authority of Ibn Marsa a mawla of the Quraysh; he said:

I heard al-'Abbas Ibn 'Abd al-Muttalib saying: The Apostle of Allah, may Allah bless him, covered the Ka'bah during his pilgrimage with striped cloth.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

39. ACCOUNT OF THE CALL TO PROPHETHOOD OF THE

APOSTLE OF ALLAH, MAY ALLAH BLESS HIM



Volume 1, Parts 1.39.1

He (Ibn Sa'd) said: Isma'il Ibn Ibrahim Ibn 'Ulayyah informed us on the authority of Khalid al-Hadhdha, he on the authority of 'Abd Allah Ibn Shaqiq; he said:

A person said: O Apostle of Allah; when did you receive prophethood. Thereupon people said: Keep quiet ! keep quiet. Then the Apostle of Allah, may Allah bless him, said: Leave him; I was a Prophet when Adam was between soul and body.

Volume 1, Parts 1.39.2

He (Ibn Sa'd) said: 'Affan Ibn Muslim and 'Umar Ibn 'Asim al-Kilabi informed us; they said: Hammad Ibn Salamah informed us on the authority of Khalid al-Hadhdha, he on the authority of 'Abd Allah Ibn Shaqiq, he on the authority of Abu al-Jad'a; he said:

I said: O Apostle of Allah ! when did you receive prophet-hood? He said: I received prophethood when Adam was yet between soul and body.

Volume 1, Parts 1.39.3

He (Ibn Sa'd) said: 'Umar Ibn 'Asim al-Kilabi informed us: Abu Hilal informed us: Dawud Ibn Abi Hind informed us on the authority of Mutarrif Ibn 'Abd Allah Ibn al-Shikhkhair; (he said):

A man asked the Apostle of Allah, may Allah bless him: When did you receive prophethood? He said: I received prophethood when Adam was between the soul and body.

Volume 1, Parts 1.39.4

Al-Fadl Ibn Dukayn informed us: Isr'ail Ibn Yunus informed us on the authority of Jabir, he on the authority of 'Amir: he said:

A man said to the Prophet, may Allah bless him, when were you made Prophet? He said: I was asked to make a covenant while Adam was yet

between the soul and body.

Volume 1, Parts 1.39.5

He (Ibn Sa'd) said: Abu al-'Ala al-Hasan Ibn Sawwár al-Khurasani informed us: Layth Ibn Sa'd informed us on the authority of Mu'awiyah Ibn Sali, he on the authority of Sa'id [P. 96] Ibn Suwayd, he on the authority of 'Abd al-A'là Ibn Hilal al-Sulami the on the authority of Irbad Ibn Sàriyah, a Companion of the Apostle of Allah, may Allah bless him; he said:

I heard the Prophet, may Allah bless him, saying: I was the servant of Allah and the last of the Prophets while Adam was yet in clay; and inform you that it was the prayer of my ancestor Ibrahim, and tie good news revealed by Jesus, and the dream of my mother and like this dreams are shown to the mothers, of the Prophets. Verily the mother of the Apostle of Allah, may Allah bless him, saw a light which illuminated the palaces of Syria, when she was delivered of him.

Volume 1, Parts 1.39.6

'Abd al-Wahhàb Ibn 'Atá al-'Ijli informed us: Juwaybir informed us on the authority of al-Dahhak:

Verily the Prophet, may Allah bless him, said: I am (in response to) the prayer of ancestor Ibrahim who said while he was erecting the columns of the Ka`bah: O our Lord ! "And raise up in their midst a messenger": He recited the verse to the end. (*Qur'an* 2:129)

Volume 1, Parts 1.39.7

Muhammad Ibn 'Umar Ibn Waqid al-Aslami, informed us; he said: Rabi`ah Ibn 'Uthman related to me on the authority of Umar Ibn Abi Anas; (second chain) he (Ibn Sa'd) said: Isma'il Ibn 'Abd al-Malik al-Ansàri informed us on the authority of Abd Allah Ibn 'Abd al-Rahman Ibn Ma`mar; he said:

The Apostle of Allah, may Allah bless him, said: I am (in response to) the prayer of my ancestor Ibrahim, and 'Isa Ibn Maryam save good news about me.

Volume 1, Parts 1.39.8

Sa'id Ibn Mansur informed us, Faraj Ibn Fudalah informed us on the authority of Luqmàn Ibn `Amir, he on the authority of Abe Umamah al-Bahili; he said:

It was said: O Apostle of Aáah ! what was the origin of the affair (of your prophethood) ? He said: The prayer of my ancestor Ibrahim, and that Jesus son of Mary gave good news about me

Volume 1, Parts 1.39.9

'Abd al-Wahhab Ibn 'Ala informed us on the authority of Said Ibn Abi `Arebah, he on the uuthority of Qatadah; (second chain) he (Ibn Sad) said: 'Umar Ibn 'Agim al-Kilàbi informed us: AbU Hilàl informed us on the authority of Qatadah; he said:

The Apostle of Allah, may Allah bless him, said: I was the first of mankind in creation and last of (Prophets) to be raised.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

40. ACCOUNT OF THE SIGNS OF PROPHETHOOD IN THE APOSTLE OF ALLAH, MAY PEACE BE ON HIM, BEFORE THE REVELATION



Volume 1, Parts 1.40.1

'Abd al-Wahhab Ibn 'Ata related to us on the authority of Thawr Ibn Yazid; (second chain) Muhammad Ibn `Umar informed us: Thawr Ibn Yazid informed us on the authority of Khalid Ibn Ma'dan; he said:

The Apostle of Allah, may Allah bless him, was asked to give information about himself. He said: Yea! I am the answer to the prayer of Ibrahim; Jesus son of Mary foretold the good news about me; my mother, when she delivered me, perceived a light with which the palaces of Syria shone; and while I was with Bane Sad Ibn Bakr for being nursed I was, with my (foster) brother, grazing lambs behind our houses, two men wearing white clothes came to me with a basin of gold full of ice and they took me away and opened my belly and removed my heart which they split and then they took out a black clog from it and threw it away; then [P, 97]

they washed my belly and heart with that ice. Then one of them said: Weigh him against a hundred of his people and then weighed me and 1 outweighed them. Then he said: Weigh him against a thousand of his people and they weighed me and I out weighed them. Then said: Leave him, he will outweigh if he is weighed against all them.

Volume 1, Parts 1.40.2

Muhammad Ibn `Umar informed us; he said: Musa Ibn Ubaydah related to me on the authority of his brother; he said:

: When the Apostle of Allah, may Allah bless him, was born, he fell the earth on his hands, raising his head towards the heaven; he held a handful of earth in his hand. A member of the family of Lihb received this information and said to his friend: May he be saved ! if the augury is true, this new-born will overcome the people of the earth.

Volume 1, Parts 1.40.3

Yazid Ibn Harun and 'Affán Ibn Muslim informed us; they said: Hammád Ibn Salamah informed us on the authority of Thabit, he on the authority of Anas Ibn Malik:

Verily the Apostle Allah, may Allah bless him, was playing with the boys when a person came to him. He caught him and opened his belly and took out a clog which he threw away and said: It is the lot of Satan in you. Then he washed it in a basin of gold with Zamzam water; then he stiched it. Thereupon the boys rushed to his nurse saying Muhammad is slain, Muhammad is slain. Then the Apostle of Allah, may Allah bless him, returned and his colour was changed. Anas said: We could notice the effect of stitching in his breast.

Volume 1, Parts 1.40.4

Muhammad Ibn `Umar informed us: `Abd Allah Ibn Zayd Ibn Aslam related to me on the authority of his father; he said:

When Halimah came, her husband accompanied her and she was sucking her young son who was called `Abd Allah. She had a white she-ass and a lean she-camel, the young of which had expired of leanness, since its mother had not a single drop of milk in its udder. They said: We will

receive a child to nurse. There were females of the tribe of Sa'd who came there and sojourned for a few days and received (children), but Halimah got none. The Prophet, may peace be on him, was then presented to her but she said: He is an orphan, having no father. But as he was the only one left she took him, and her comrades had gone a back one day before. Aminah said: O Halimah ! you must now that the new born (child) you have taken will rise to position. By Allah ! I bore him but I did not feel what other women feel of heaviness I was brought and told: You will give birth to a child whom you shall name Ahmad, and he will be the chief of all universe; and he fell reclining on his hands and raising his head towards the heaven. (Anas) said: Then Halimah went to her husband and informed him. He was much pleased by it. Then they went on their she-ass who moved fast and their she-camel was full of milk. They milked it by evening and morning and joined their companions. When they saw her, they said: Whom have you taken? She informed them (about him). They said: By Allah ! we hope that he will be auspicious. Halimah said: We have observed his blessings; I was not giving sufficient milk to my son 'Abd Allah who did not allow us to sleep because of hunger. (Now) he and his (foster) brother suck as much as they like and they sleep. Had there been a third one with them, he would have sucked to satisfaction. His mother has ordered me to consult (a fortune-teller) about him. Then she (Halimah) returned to her place. [P. 98] There she remained till the fair of 'Ukáz took place. Then she carried the Apostle of Allah, may Allah bless him, to the fortune-teller of Hudhayl, whom people showed their children. When he saw him, he screamed O people of Hudhayl! O people of Arabia! On this the people gathered round him. He said: Kill this child. (In the meantime) Halimah slipped away. Then the people asked: Which child? He said: This child, but they were not seeing any thing, and his (foster) mother had gone with him. Then he was asked: What was that? He said: I saw a boy, and his gods will kill the people of your creed and break your idols (your gods), and his creed will prevail upon yours. He was searched in 'Ukáz but could not be found as Halimah had returned with him to her abode. After that she did not show him to any fortune-teller or any other person.

Volume 1, Parts 1.40.5

He (Ibn Sa'd) said: Muhammad Ibn 'Umar informed us: Ziyàd Ibn Sa'd related to me on the authority of 'Isà Ibn 'Abd Allah Ibn Malik; he said:

The old man of al-Hudhayl continued shouting: O Hudhayl ! and their gods! help! Verily this child waits for a command from heaven. He ('Isa) said: He exhorted people against the Prophet, may Allah bless him, till he lost his senses ultimately died an infidel.

Volume 1, Parts 1.40.6

Muhammad Ibn 'Umar informed us; he said: Mu`adh Ibn Muhammad related to me on the authority of 'Ata Ibn Abi Rabah, on the authority of Ibn `Abbas; he said:

Halimah went out to search the Prophet, may Allah bless him, while the lambs had come together to rest at noon. She found him with his (foster) sister and said: (Do you wander) in this heat? His (foster) sister said: O mummy, my brother did not feel the heat; I noticed a cloud overshadowing him. It stopped when he rested and moved when he moved, till he reached this place.

Volume 1, Parts 1.40.7

Muhammad Ibn `Umar informed us; he said: Abu Ma`shar Najih related to me; he said:

A carpet was spread for `Abd al-Muttalib in the shadow of the Ka`bah; his sons used to come sit near it, waiting for 'Abd al-Muttalib. The Prophet when he was yet a weanling used to go and sit on the carpet. His uncle said: 0 Muhammad ! get away from the carpet of your (grand) father. When `Abd al-Muttalib observed this he said: Verily my (grand) son wants to associate with sovereignty he prepares himself for sovereignty.

Volume 1, Parts 1.40.8

Ishaq Ibn Yusuf al-Azraq informed us: `Abd Allah Ibn 'Awn informed us on the authority of 'Amr Ibn Sa'id:

: Verily Abu Talib said: I was at Dhu al-Majaz and my brother's son i.e., the Prophet, may peace be on him, was with me and I felt thirsty. I complained to him and said: 0 my brother's son! I am thirsty, and this I said to him when I perceived the signs of thirsty in him also, but he was not uneasy. He (Abu Talib) said: Then he folded his feet and got down and said: 0 uncle! Are you thirsty? I said: Yes. Then he beat the earth with his heel and lo ! there was water. Then he said: 0 uncle! take it. He (Abu Talib) said: Then I drank (the water).

Volume 1, Parts 1.40.9

'Abd Allah Ibn Ja`far al-Raggi informed us: Abu 'al-Malih informed us on the authority of `Abd Allah Ibn Muhammad Ibn 'Agil; he said:

Abu [P. 99] Talib intended to go to Syria, then the Prophet, may Allah bless him, said to him; O my uncle ! with whom are you leaving me behind? I have no mother to look after me nor any one else to defend me. (`Abd Allah) said: He (Abu Talib) felt compassion and seated him behind him, and then he set out. Then they stayed with a master of the convent (Sahib al-Dayr). The man of the convent said: How is this boy related to you? He (Abu Talib) said: (He is) my son. He said: He cannot be your son. His father must not be living, He said: Why? He said: Because his face is that of a Prophet and his eye is that of a Prophet. He (Abu Talib) said: What is a Prophet? He said: He who receives revelations from heaven and informs the people on earth. He (Abu Talib) said: Allah is great, what you say? He said: Beware of the Jews. He (`Abd Allah) said: Then he left and stayed with a monk, also a master of a convent. He said: How is this boy related to you? He said: (He is) my son. He (monk) said: He can't be your son and his father can't be alive. He (Abu Talib) said: Why? He (monk) said: Because his face is that of a Prophet and his eye is that of a Prophet. He (Abu Talib) said: Glory be to Allah ! Allah is great, what you say? And he said: O my brother's son ! do you hear what they say? He said: O uncle ! do not deny the might of Allah.

Volume 1, Parts 1.40.10

Muhammad Ibn `Umar informed us: Muhammad Ibn Salih Ibn Dinar and `Abd Allah Ibn Ja`far al-Zuhri informed us; (second chain), he (Ibn Sa`d) said: `Abd Allah Ibn Abi Habibah related to us on the authority of Dawud Ibn al-Husayn; they said:

When Abu Talib set out for Syria having with him the Apostle of Allah, may Allah bless him, for the first time, he (Apostle) was twelve years old. They halted at Busrá, a city of Syria, where there was a monk called Bahirà in a covenant, where Christian scholars resided; they had inherited a book which they studied. They (Abu Talib and his companions) halted near Bahira's convent, many times (caravans) had passed by him, but he had not talked to them. Until this year they came and halted near his convent by which they used to pass. He prepared food and invited them to it; he had invited them because he had perceived, when they had halted, a cloud casting its shadow over the Apostle of Allah, may Allah bless him, amidst his people; they had halted beneath the tree. Then he observed this cloud casting its shadow over this tree and

the branches of the tree bedewing the Prophet, may peace be on him, when he sat under its shade. When Bahira observed all this, he came down from his monastery and ordered the food which was brought to him. He sent a message to them: O people of the Quraysh! I have prepared this food for you, and I want that all of you should come and do not leave behind you any one whether he be young or old; free man or slave; this will honour me. A man said to him: O Bahira ! your position is very dignified, and you are doing this courtesy to us; what is the matter? He said: I like to show respect to you and it is due to you from me. They assembled and the Apostle of Allah, may Allah bless him, stayed beneath the tree behind the people because of his young age, and there was none younger than him in their camp. [P. 100] When Bahira looked at them he did not discern in any one the qualities which he knew and wanted to find out. He started searching but did not see the cloud on any one's head. He, however, saw it on the head of the Apostle of Allah, may Allah bless him, who had stayed behind. Bahir  said: O people of the Quraysh ! none of you should remain away from my food. They said: There has remained none except a lad, who is the youngest of the people, and who is with the merchandise. He said: Call him to join the feast, since it is very bad that you join it; and leave one behind you, who, I understand, is one of you. The people said: By Allah ! he is of the noblest breed and he is brother's son of this man i.e., Abu Talib who is one of the sons of 'Abd al-Muttalib. Then al-Harith Ibn `Abd al-Muttalib, Ibn Abd Man f said: By Allah ! we are to be blamed that a son of Abd al-Muttalib has been left behind. Then he went to him, caught his arms, brought him there and seated him at the food; (here, too) the cloud was over his head. Babira began to examine him closely and observed the formation of his body in the light of the description in his books. When they dispersed, the monk went to him and said: O boy! I ask you something in the name of al-Lat and al-'Uzza; you should not refrain from informing me what I ask. The Apostle of Allah, may Allah bless him, said: By Allah! I do not hate any thing more than these (Lat and 'Uzza). He said: So, for the sake of Allah, inform me what I ask you. He said: Ask me what you like. Then he began to inquire about him, even about his sleep. The Apostle of Allah, may Allah bless him, answered his queries confirming his information. Then he examined the space between his eyes, and subsequently he exposed his back and saw the seal of Prophethood between his shoulders at the place mentioned. He (narrator) said: He kissed the place of the seal of Prophethood. The Quraysh said: Verily there is a position of Muhammad with the monk. Abu Talib observing the monk doing this, feared about his brother's son. The monk said to Abu Talib: How is this boy related to you? Abu Talib said: He is my son. The monk said to Abu Talib: This boy is not your son, and his father must not be living, Abu Talib said: He is my brother's son. He said: What happened to his father? He (Abu Talib) said: He expired while his mother was pregnant. Then he said: What happened to his mother? He said: She died some time back. He said: You spoke the truth.

Return with your brother's son to your town, and beware of the Jews by Allah they will try to harm him, if they see him and learn what I know about him. Verily there will be a position for your brother's son, which we find written in our Scriptures and in what has been related by our ancestors. Verily I have given you the right advice. When they the caravan had finished their trade, he (Abu Talib) set out hastily with him. Some Jews had, however, seen the Apostle of Allah, may Allah bless him, and recognised his qualities; they intended to play a trick on him. So they went to Babira and consulted him about him (Prophet). He forbade them in the strongest terms [P. 101] and said: Do you find the qualities in him? They said: Yes. He said: Then you will find no way to (harm) him. They agreed with him and left him. Abu Talib returned with him (the Prophet). Subsequently he (Abu Talib) never took him on any journey fearing for him.

Volume 1, Parts 1.40.11

Muhammad Ibn `Umar informed us! Ya`qub Ibn `Abd Allah al-Ash'ari related to me on the authority of Ja`far Ibn Abi al-Mughirah, he on the authority of Sa'id Ibn 'Abd al-Rahman Ibn Abza:

The monk said to Abu Tálib: Do not come with your brother's son to this place; verily the Jews are his enemies, and he is the Prophet of these people; he is an `Arab and the Jews are jealous of him wishing that he should have been an Israelite. So guard your brother's son.

Volume 1, Parts 1.40.12

Muhammad Ibn `Umar informed us: Musa Ibn Shaybah informed us on the authority of 'Umayrah Bint 'Ubayd Allah Ibn Ka`b Ibn Malik, she on the authority of Umm Sa'd Bint Sa`d, she on the authority of Nafisah Bint Munyah, sister of Ya'lá Ibn Munyah; she said:

When the Apostle of Allah, may Allah bless him, attained the age of twenty-five, and he was known in Makkah by the appellation of al-Amin, because all good traits of character were found in him in perfection, Abu Talib said to him: O my brother's son! I have no wealth and the time has been hard on us, hard days have tightened our means and there is no subsistence nor any trade in our hands; here is the caravan of your people, who will soon set out for Syria. Khadijah Bint Khuwaylid employs on commission people of your nation in the caravans. Will you approach her? This news reached Khadijah who commissioned him and doubled the wages that she used to pay. So he set out with her slave,

Maysarah, till they reached Busrà, (a city) of Syria. They halted in the market of Busra under the shade of a tree close to the monastery of a monk who was called Nastur. The monk came to Maysarah with whom he was acquainted and said: O Maysarah who is this man, that has halted under this tree? Maysarah said: He is one of the Qurayshites, the people of the Sanctuary. The monk said to him: None but a Prophet did ever halt under this tree. Then he said: Is redness in his eyes? Maysarah said: Yes, it never leaves them. The monk said: He is the last of the Prophets. I wish I could be present when he would be forced to go into exile. Then the Apostle of Allah, may Allah bless him, went to the market of Busrà and sold the articles which he had brought and purchased the other ones. There was a dispute between him and another man about some thing. He (the disputant) said to him: Swear by al-Lat and at `Uzzá. The Apostle of Allah, may Allah bless him, said: I never swear by them, and whenever I happen to pass by them I turn my face from them. The man said: Your word is true. Then he (the monk) said to Maysarah in confidence: O Maysarah! By Allah ! he is the Prophet. By Him in whose possession is my life ! he is really the person who answers the description which our scholars find in their Scriptures. Maysarah grasped his point; then the caravan returned. Maysarah was now closely observing the Apostle of Allah, may Allah bless him; when it was midday [P. 102] and heat became intense, two angels were seen overshadowing him against the sun while he was on his camel. They (narrators) said: Allah had made Maysarah love His Apostle; he had become like a slave of the Apostle of Allah may Allah bless him. When they returned and reached Marr al-Zuhrán, he (Maysarah) said: O Muhammad ! go to Khadijah ahead of me and inform her that Allah has been gracious because of you, so that she may know it through you. Then the Apostle of Allah, may Allah bless him, went forward till he reached Makkah at noon time. Khadijah was seated in the upper storey with women, among whom was Nafisah Bint Munyah. She saw the Apostle of Allah, may Allah bless him, when he arrived riding his camel, and two angels overshadowing him. She showed it to other women who were wonderstruck. The Apostle of Allah, may Allah bless him, entered (the house) and informed her what profit they had earned because of him; she was pleased with it. When Maysarah came, she informed him what she had seen. Maysarah said: I have been seeing it since we set out from Syria, and he informed her of the words of the monk, Nastur, and also what the person, who had a dispute in the course of business, had said. She earned twice the profit she was earning and she doubled the amount (of the wages) she had mentioned.

al-Nadr al-Khazzàz, he on the authority of `Ikrimah, he on the authority of Ibn 'Abbas; he said:

The first experience of prophethood which the Prophet had was that he was asked while a boy to cover (his nakedness). After that his nakedness was not seen.

Volume 1, Parts 1.40.14

`Abd al-Hamid al-Himmani informed us on the authority of Sufyàn al-Thawari, he on the authority of Mansur, he on the authority of Musa Ibn `Abd Allah Ibn Yazid, he on the authority of a woman, she on the authority of `Ayishah; she said:

I never saw the (private parts) of the Prophet, may Allah bless him.

Volume 1, Parts 1.40.15

Muhammad Ibn `Umar informed us: he said: `Ali Ibn Muhammad Ibn `Ubayd Allah Ibn `Umar Ibn al-Khattáb related to me on the authority of Mansur Ibn `Abd al-Rahmán, he on the authority of his mother, she on the authority of Barrah Bint Abi Tajrát; she said:

Verily when Allah intended to honour the Apostle of Allah, may Allah bless him, and his prophethood commenced he used to go to such a distance to make himself easy that no house was visible from that place. He used to go to a pass in the mountains or valley; on the way he did not pass a stone or a tree but it greeted him: 0 Apostle of Allah ! may peace be on you. He turned and saw to his right, to his left and to his back, but did not notice any one.

Volume 1, Parts 1.40.16

Ahmad Ibn `Abd Allah Ibn Yunus informed us: Abu al-Ahwas informed us on the authority of Said Ibn Masruq, he on the authority of Mundhir; he said:

Al-Rabi`, i.e., Ibn Khuthaym, said: Disputes were referred for decision to the Apostle of Allah, may Allah bless him, in pre-Islamic days of Jahiliyah; after Islam he became the sole judge. Rabi` has said a word which is this: He who obeys the Apostle, obeys Allah. He has appointed

him trustee, i.e., Allah has appointed him trustee of His revelations.

Volume 1, Parts 1.40.17

Khàlid Ibn Khidash informed us: Hammad Ibn Zayd informed us on the authority of Layth, he on the authority of Mujáhid:

Verily Banu Ghifar brought a calf [P. 103] to sacrifice before one of their idols. They tied it; it screamed: 0 people ! the successful event has happened, and a crier cries in eloquent language at Makkah and bears witness that there is no god but Allah. He (narrator) said: They found that the Prophet, may Allah bless him, had received the call.

Volume 1, Parts 1.40.18

Muhammad Ibn `Umar informed us; he said: Abu Bakr Ibn `Abd Allah Ibn Abi Sabrah related to me on the authority of Husayn Ibn `Abd Allah Ibn `Ubayd Allah Ibn al-`Abbàs, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbas; he said:

Umm Ayman related to me; she said: Buwanah was an idol to whom the Quraysh went on pilgrimage and showed respect. They used to perform sacrifices, shave their heads and passed one night in a year near it. Abu Talib also used to make pilgrimage to it with his people; he asked the Apostle of Allah, may Allah bless him, to attend this festival with his people, but the Apostle of Allah, may Allah bless him, refused. Thereupon I saw Abu Talib getting angry and his aunts also getting angry; that day they showed the utmost anger. They (aunts) said: We fear for your life because of aversion you show to our deities; they added: 0 Muhammad ! do you not like to attend the festival of your people and add to their number? She (Umm Ayman) said: They did not cease (showing anger) till he went away. He disappeared for the time that Allah wanted; then he returned to us terribly frightened. His aunts said: What frightened you? He said: I am afraid I am insane. They said: Allah will not allow the demons to dominate you, since you possess good habits. What did you see? He said: As soon as I went close to the idol a person of white complexion and high stature appeared before me crying behind me: 0 Muhammad! Do not touch it. She (Umm Ayman) said: He did not go to their festival till he was raised to prophethood.

Volume 1, Parts 1.40.19

Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us: he said: Sulaymàn Ibn Dawud Ibn al-Husayn related to me on the authority of his father, he on the authority of `Ikrimah, he on the authority of Ibn `Abbas, he on the authority of Ubayyi Ibn Ka`b; he said:

When Tubba' (the king of Yaman) came to Madinah and halted by an aqueduct, he sent (a message) to the scholars of the Jews: I shall destroy this city so that the Jewish religion may not remain, and the Arabic creed may prevail. He (Ibn Ka'b) said: Samul the Jew who was then the most learned of them said: O king ! this city is the place of migration of a Prophet from the progeny of Isma'il. His birth-place is Makkah, his name will be Abmad and this is the place of his migration, and the site where you are standing will be the site of the assassination and the wounding of many of his Companions and also of his enemies. Tubba' said: As you believe that he will be a Prophet, then who will fight with him. He (Samul) said: His people will attack him and they will encounter at this place. He (Tubba') said: Where will be his grave? He (Samul) said: In this very city. He (Tubba') said: When there will be fighting who will be defeated? He (Samul) said: Once he will be defeated and then he will win; at the site where you are standing a larger number of his Companions would be slain than at any other place; then he will win [P. 104] and none will remain to contest his mission. He (Tubba') said: What will be his description? He (Samul) said: He will be neither short nor tall, in his eyes there will be red tinge; he will put on cloak (Shimlah); his sword will be on his shoulder, and he will not bother about anyone who would come in his way, even if he were his brother, cousin or uncle, till he would make his mission a success. Tubba' said: Then there is no way, and its destruction is not in my hand. Then Tubba` returned to Yaman.

Volume 1, Parts 1.40.20

Muhammad Ibn `Umar al-Aslami informed us; he said: 'Abd al-Hamid Ibn Ja`far related to me on the authority of his father; he said:

Al-Zabir Ibn Bata was the most learned man among the Jews. He used to say: I found a book which my father used to read to the end before me; it contained the account of the Prophet Ahmad who would be raised in the land of qarz (fruit of the acacia), and whose description would be such and such. Al-Zabir related it after the death of his father and till then the Prophet, may peace be on him, was not raised. When he heard that the Prophet, may Allah bless him, had been raised at Makkah, he threw his book having effaced and concealed reference to the position of the Prophet, may Allah bless him, and said: It was not there.

Volume 1, Parts 1.40.21

Muhammad Ibn `Umar informed us; he said: Al-Dahhak Ibn `Uthmàn related to me on the authority of Makhramah Ibn Sulayman, he on the authority of Karib, he on the authority of Ibn `Abbas; he said:

The Jews of Qurayzah, al-Nadir, Fadak and Khaybar found the description of the Prophet, may Allah bless him, with them shortly before his being raised to prophethood and also that the place of his migration would be al-Madinah. When the Apostle of Allah; may Allah bless him, was born the scholars of the Jews said: Ahmad is born tonight, and this is the star that has risen. When he was raised to prophethood they said: Ahmad got prophethood and this is the star that has risen. They knew him, had read about him and used to give his description but jealousy and hostility (did not permit them to embrace Islam).

Volume 1, Parts 1.40.22

Muhammad Ibn `Umar informed us; he said: Muhammad Ibn Salih related to me on the authority of `Asim Ibn `Umar Ibn Qatadah, he on the authority of Namlah Ibn Abi Namlah, he on the authority of his father; he said:

The Jews of Qurayzah were reading the account of the Apostle of Allah, may Allah bless him, in their books and telling their children about his description and name and that the place of his migration would be with us (our home). When the Apostle of Allah, may Allah bless him, appeared, they became jealous of him, transgressed, and said he was not the same.

Volume 1, Parts 1.40.23

Muhammad Ibn `Umar al-Aslami informed us; he said: Ibrahim Ibn Ismà'il Ibn Abi Habibah related to me on the authority of Dawud Ibn al-Husayn, he on the authority of Abu Sufyàn the Mawla of Ibn Abi Ahmad; (he said):

Verily (the conversion of) Tha`labah Ibn Sa'id (Sa'yah) Asid Ibn Sa'yah and the son of their uncle Asad Ibn `Ubayd was due to Abu `Umayr Ibn al-Hayyaban. Ibn al-Hayyaban, a Jew from Syria, came a few years before Islam. They said: We did not come across a person more pious than him out of those who do not offer five prayers (i. e. non-Muslims).

When the rains stopped we requested him saying: O Ibn al-Hayyabàn ! Come out, pray for us for rain. He would say: Not, until you offer alms before your coming out. We asked him what to offer. He said: A sa (*Measure of weight equal to 8 lbs*) of dates or two mudds of barley on behalf of every [P. 105] person. We made the offering and he came out with us to the back of the valley. By Allah ! we never left our place till clouds gathered and showered rain upon us. He did so several times when we prayed for rains. He was with us when the time of his death approached, and he said: O Jews ! do you know why I left the land of plenty and prosperity for that of dearth and hunger? They said: O Abd `Umayr ! you know the best. He said: I came here to wait for the appearance of a Prophet who was destined for your age and this city would be the place of his migration; I hoped to live till his time and follow him. When you hear about him no one should precede you (in accepting him); verily he will shed blood, enslave children and women but this must not prevent you from accepting him. Then he died. The night preceding the morning when Banu Qurayzah were conquered, Tha`labah and Asi'd, sons of Sa`yah and Asad Ibn 'Ubayd, who were still young, said: O Jews! By Allah, this is the man whom Abu `Umayr Ibn al-Hayyaban described, so fear Allah and obey him. They (Jews) said: He is not. They said: Nay ! by Allah, he is the same person. So they came down and joined the fold of Islam, but their people refused to join it.

Volume 1, Parts 1.40.24

Muhammad Ibn 'Umar informed us; he said: Muhammad an 'Abd Allah related to me on the authority of al-Zuhri, he on the authority of Muhammad Ibn Jubayr Ibn Mut`im, he on the authority, of his father; he said:

We were seated near an idol at Buwánahs a month before the Apostle of Allah, may Allah bless him, was raised to prophethood; we had sacrificed camels, and lo ! there was a crier who screamed from inside the idol: Listen to a strange thing, the overhearing of revelation (*This refers to the tradition that the fortune-tellers (kahins) received information from the demons who overheard heavenly revelations*) has been stopped, and we are struck with meteors because of the Prophet of Makkah, whose name is Ahmad and the place of whose migration is Yathrib. He (Jubayr) said: We abstained and Here wonderstruck; the Apostle of Alláh was commissioned.

Volume 1, Parts 1.40.25

Muhammad Ibn `Umar related to us; he said: Ibn Abi Dhi'b related to me on the authority of Muslim Ibn Jundub, he on the authority of al-Nadr Ibn Sufyán al-Hudhali, he on the authority of his father; he said:

We set out with a caravan to Syria. When we were between al-Zarqá and Mu`án, we passed the night in slumber, and lo ! there was a horseman saying: O slumberers ! get up, it is not the time for repose since Ahmad has appeared and the Jinns have been expelled to the utmost. We feared although we were men of courage. Every one heard this voice. So we returned to our families. And lo ! we heard the people talk of the difference of opinion at Makkah among the Quraysh about a Prophet who had appeared and who belonged to Banu `Abd al-Muttalib and whose name was Ahmad

Volume 1, Parts 1.40.26

Muhammad Ibn `Umar informed us; he said: `All Ibn 'Isá al-Hakami related to me on the authority of his father, he on the authority of 'Amir Ibn Rabi`ah; he said:

I heard Zayd Ibn `Amr Ibn Nufayl saying: I have been waiting for a Prophet from the progeny of Isma'il, through its branch Banu `Abd al-Muttalib; I do not think I shall see him, believe in him and testify to him. I bear witness that he will be a Prophet. If you live long enough to see him, convey my greetings to him. I shall give his description so that it will not remain hidden from you. I said: Say. He said: He would be a man, neither tall nor short, nor [P. 106] of thick hair nor of thin hair, and redness will not disappear from his eyes. The seal of prophethood will be between his shoulders, and his name will be Ahmad. This town (Makkah) is his birth-place and the place where he will be raised to prophethood. Then his people will exile him. They will dislike the message) he will bring, and he would migrate to Yathrib. Then his mission will prevail. Beware lest you are deceived. Verily I wandered in several towns in search of the creed of Ibrahim. From whomsoever from among the Jews, Christians and Magians I inquired, they said: This creed will be after you and they were giving the same description and saying that no Prophet except him will now rise. `Amir Ibn Rabi`ah said: When I joined Islam I informed the Apostle of Allah, may Allah bless him, of the words of Zayd Ibn `Amr and conveyed his greetings. (The Prophet), may peace be on him, returned greetings and said: I have seen him in Paradise drawing his skirts.

Volume 1, Parts 1.40.27

`Ali Ibn Muhammad Ibn `Abd Allah Ibn Abi Sayf al-Qurashi informed us on the authority of Ismà'il Ibn Mujàlid, he on the authority of Mujàlid al-Sha'bi, he on the authority of `Abd al-Rahman Ibn Zayd Ibn al-Khattab; he said: Zayd Ibn `Amr Ibn Nufayl said:

I smelt (*i.e, he had a rudimentary knowledge of both these creeds*) Christianity and Judaism but I disliked them. I went to Syria and its adjoining territories till I came to a monk in a monastery, stayed with him and I told him of my strangeness with my people and my abhorrence for idol worship, Judaism and Christianity. He said to me: I see you are in search of the creed of Ibrahim. O Makkan brother ! you are seeking a creed which is not practised now a days. It is the creed of your ancestor, Ibrahim, and it is the true faith. He (Ibrahim) was neither, a Jew nor a Christian. He used to offer prayers and prostrate towards this house (Ka`bah) which is in your city. So retire to your city. Verily a Prophet will be raised from your people and in your city. He will revive the true creed of Ibrahim and he is the most honoured of the creatures of Allah.

Volume 1, Parts 1.40.28

`Ali Ibn Muhammad informed us on the authority of Abu `Ubaydah Ibn `Abd Allah Ibn Abi `Ubaydah Ibn Muhammad Ibn `Ammar Ibn Yásir and others, they on the authority of Hisham Ibn `Urwah he on the authority of his father, he on the authority of `Ayishah; she said:

A Jew dwelt at Makkah and sold commodities. On the night that the Apostle of Allah, may Allah bless him, was born, he said in an assembly of the Quraysh: Has any one of you begotten a child tonight? They said: We do not know. He said: I made a mistake. (He is born at a place) where I did not like. O people of the Quraysh ! look, and remember what I say. Tonight the Prophet of these people named Ahmad is born. If I am wrong, he must have been born in Palestine. There is a mole between his shoulders. Its colour is yellow-black; there are thick hair in it. The people dispersed, and they were wondering at his words. Then they went to their houses and talked to the members of their families and said to some of them: Tonight a son is born to `Abd Allah Ibn `Abd al-Muttalib; he has been named Muhammad. A day after they met again. They went to the Jew in his abode and said: Do you know that a child is born among us? He said: Was it (birth) after my giving the information [P. 107] or before it? They said: Before it, and his name is Ahmad. He said: Take me there. They set out with him till they came to his mother who showed him to them. He (the Jew) observed the mole in his back, and thereupon he fell in a swoon; subsequently he regained consciousness. They said: Woe to

thee! What is wrong with thee? He said: The prophethood has gone from the Israelites and the Scriptures out of their hands. It is written that he will fight with them and will kill their scholars. The Arabs have received prophethood. O people of the Quraysh ! are you happy? By Allah ! he will bring such greatness to you that its news will spread from the east to the west.

Volume 1, Parts 1.40.29

`Ali Ibn Muhammad informed us on the authority of Abu Zakariyyá Yahya Ibn Ma`n al-Ijlání, he on the authority of Ya`qub Ibn `Utbah Ibn al-Muggirah Ibn al-Akhnas; he said:

The first of the Arab tribes who were frightened of meteors were the Thaqif. They approached 'Amr Ibn Umayyah and said: Have you not noticed what has happened? He said: Why not ! see if they are the same stars which show us our paths and which determine the summer and winter seasons. If they are scattered then it will be the end of the earth and of this creation. If they are other stars then Allah intends to raise a Prophet in Arabia, who will be a theme of common talk.

Volume 1, Parts 1.40.30

`Ali Ibn Muhammad informed us on the authority of Abu Zakariyyà al-Ijlani, he on the authority of Muhammad Ibn Ka'b al-Qurzi: he said:

Allah revealed to Ya`qub (Jacob): I shall raise kings and Prophets from thy descendants till I raise the Prophet of the Sanctuary (Ka`bah), whose followers will construct the temple of Bayt al-Muqaddas. He will be the last of the Prophets and his name will be Ahmad.

Volume 1, Parts 1.40.31

`Ali Ibn Muhammad informed us on the authority of 'Ali Ibn Mujahid, he on the authority of Humayd Ibn Abi al-Bakhtari, he on the authority of al-Sha`bi; he said:

In the scriptures of Ibrahim, may Allah bless him, is (mentioned), that there shall be branches of your descendants until the untutored (Ummi) Prophet, who is the last of the Prophets, comes.

Volume 1, Parts 1.40.32

`Ali Ibn Muhammad informed us on the authority of Sulaymán al-Qàfilani, he on the authority of `Ata, he on the authority of Ibn `Abbas; he said:

When Ibrahim was commanded to turn out Hajar, he was made to ride on al-Buráq. He did not pass by a fertile and alluvial soil but said to Gabriel: Get down here. He replied: No. Then he came to Makkah where Gabriel said: Get down, 0 Ibrahim. He said: Where there are no mammals and no cultivation. He said: Yes, here shall emerge a Prophet from among your descendants, with whom the elevated word will be fulfilled. *(i.e. he will be the last of the Prophet).*

Volume 1, Parts 1.40.33

'Ali Ibn Muhammad informed us on the authority of Abu 'Amr al-Zuhri, he on the authority of Muhammad Ibn Ka'b al-Qurzi; he said:

When Hajar set out with her son Ismà`il, a person confronted her and said: 0 Hajar ! verily this son of yours will be the ancestor of many tribes and from his descendants shall rise the untutored Prophet, the resident of the sanctuary (Ka'bah).

Volume 1, Parts 1.40.34

`Ali Ibn Muhammad informed us on the authority of Abd Ma'shar, he on the authority of Yaz'd Ibn Ruman and 'Asim Ibn `Umar and others; he said:

Verily Ka'b Ibn Asad said to Banu Qurayzah when the Prophet, may peace be on him, entered their castle. 0 people [P. 108] of Judaism ! follow this man, by Allah, he is the Prophet who has been described as commissioned Prophet and whom you will find mentioned in the Scriptures, and verily he is the person relating whom 'Isa (Jesus) gave tidings, and verily you recognise his attributes. They said: He is the same person, but we will not give up the Torah.

Volume 1, Parts 1.40.35

`Ali Ibn Muhammad informed us on the authority of `Ali Ibn Mujahid,

he on the authority of Muhammad Ibn Ishaq, he on the authority of Salim, mawlà (enfranchised slave) of 'Abd Allah Ibn Mutim, he on the authority of Abu Hurayrah; he said:

The Apostle of Allah, may Allah bless him, came to the school (where scriptures were taught) and said: Bring forward the most learned among you before me. They said: It was `Abd Allah Ibn Suriya. The Apostle of Allah, may Allah bless him, conversed with him in seclusion; he spoke of his creed and said that Allah had sustained them on Manna and Salwa and how He brought them under the shade of the clouds. Then he (Prophet) asked: Do you know that I am the Apostle of Allah? He said: By Allah ! yes, and the people know what I know. Verily your attributes and qualities are clearly mentioned in the Torah, but they are jealous of you. He (Prophet) said: What prevents you? He said: I abhor to do anything against my people and I hope they will follow you and join Islam; then I shall also join Islam.

Volume 1, Parts 1.40.36

'Ali Ibn Muhammad informed us on the authority of Abu Ma`ghar, he on the authority of Muhammad Ibn Ja'far Ibn al-Zubayr and Muhammad Ibn `Umarah Ibn Ghizziyah and others; they said:

A deputation of Najran came among its members was Abu al-Harith Ibn 'Alqamah Ibn Rabi`ah who possessed information relating to their religious affairs, and was their chief Usqf (religious leader), their leader, and their preceptor, and commanded respect. His mule stumbled, on which his brother said: The wretched person intends to go to the Apostle of Allah, may Allah bless him. Abu al-Harith said: Thou art wretched, dost thou abuse a Prophet relating whom `Isa (Jesus) has given good newes and he is (mentioned) in the Torah. He (his brother) said: what prevents you from accepting his creed? He (Abu al-Harith) said: These people honoured and respected us and bestowed wealth on us, but now they deny every thing and continue opposing him. Then his brother took an oath not to take rest at any place till he reached Madinah and embraced Islam. He said: Wait, I was joking, O brother. He said: Let it be, and then he began to move his beast and recited:

To thee comes she (beast) whose belly is thin,
Her foetus has turned in her womb,
Her cult is opposed the cult of Christians,
He (Ibn S'ad) said: He come and joined Islam.

Volume 1, Parts 1.40.37

'Ali Ibn Muhammad informed us on the authority of Abu 'Ali al-'Abdi, he on the authority of Muhammad Ibn al-Sa'ib, he on the authority of Abu Salih, he on the authority of Ibn 'Abbas; he said:

The Quraysh sent al-Nadr Ibn al-Harith Ibn 'Alqamah and 'Uqbah Ibn Abi Mu'ayt and others to the Jews of Yathrib and told them to ask them (Jews) about Muhammad. They came to Madinah and said to them (Jews): We have come to you because a great affair has taken place amidst us. There is an humble orphan who makes a big claim, considering himself to be the messenger of al-Rahman, while we do not know any al-Rahman except the Rahman of al-Yamámah. They said: Give his description before us. They gave his description, on which they asked them who were his followers. They said: The lowly people among us. Thereupon a scholar of from among them laughed and said: He is the Prophet whose attributes we find [P. 109] mentioned in our Scriptures; we also know that his people will be most inimical to him.

Volume 1, Parts 1.40.38

'Ali Ibn Muhammad informed us on the authority of Yazid Ibn 'Iyad Ibn Ju'dubah, he on the authority of Haram Ibn 'Uthmán al-Ansàri; he said:

Asad Ibn Zuràrah came from Syria for trade with forty men of his tribe. He saw in a dream that a visitor had come to him and said: O Abu Umamah, a Prophet will emerge from Makkah, and you should follow him; its sign is will be that you will halt at a stage where your companions will suffer (death), but you will remain safe and so and so will suffer in his eyes. They halted at a stage where plague overtook them in the night and all of them, except Abu Umámah and his companion who was suffering in his eye, perished.

Volume 1, Parts 1.40.39

'Ali Ibn Muhammad informed us on the authority of Sa'id Ibn Khálid and others, they on the authority of Sàlih Ibn Kaysán saying:

Verily Qálid Ibn Sa'id said: Before the Prophet, may Allah bless him, was commissioned I saw in a dream that darkness covered Makkah till I could see neither the mountains nor the plains. Then I saw an illumination emerging from Zamzam like the light of a candle. When it went up it grew in size and brightness till it shone fully and the first thing

that I saw was the Ka`bah; then the light grew more till there was neither a mountain nor a plain but I saw it. Then there was light in the sky and it descended till the palms of Yathrib laden with unripe dates were visible to me. I heard a crier saying: Glory be to Him ! Glory be to Him ! the Word has been fulfilled; Ibn Màrid perished at Hadabat al-Husa between Adhruh and al-Akmah. This nation has prospered as the Apostle of the untutored (people) has come and the destined moment has arrived. This town will belie him, and it will be punished twice and the third time its residents will repent. Three will remain, two in the east and one in the west. Khalid Ibn Sa`id related it to his brother `Amr Ibn Sa'id, who said: You have seen a wonderful phenomenon and I think this affair will happen in Banu `Abd al-Muttalib, because you have seen the light emerging from the Zamzam.

Volume 1, Parts 1.40.40

'All Ibn Muhammad informed us on the authority of Maslamah Ibn 'Alqamah, he on the authority of Da'wud Ibn Abi Hind; he said:

Ibn 'Abbas said: To certain Prophets of the Israelites Allah revealed: My wrath has been intense on you because you have lost my commands, and I have taken an oath that Holy Ghost will not come to you any longer till I commission the untutored Prophet from the land of Arabs to which place the Holy Ghost will go.

Volume 1, Parts 1.40.41

'Ali Ibn Muhammad informed us on the authority of Muhammad Ibn al-Fadl, he on the authority of Abu Hazim; he said:

A soothsayer came to Makkah when the Apostle of Allah, may Allah bless him, was five years old; his foster-mother accompanied by him came to 'Abd al-Muttalib. She used to bring him every year to show him (to his grandfather). The sooth-sayer saw him with 'Abd al-Muttalib and said: O people of the Quraysh, kill this child or he shall kill you and disintegrate you. Thereupon 'Abd al-Muttalib escaped with him; and the Quraysh were afraid of him because the sooth-sayer had frightened them.

Volume 1, Parts 1.40.42

[P. 110] 'Ali Ibn Muhammad informed us on the authority of 'Ali Ibn

Mujahid, he on the authority of Muhammad Ibn Ishaq, he on the authority of 'Asim Ibn `Umar Ibn Qatadah, he on the authority of 'Ali Ibn Husayn; he said:

There was a woman in Banu al-Najjar who was called Fatimah Bint al-Nu'man; she had a Jinn as her follower, who used to visit her. When the Prophet, may Allah bless him, migrated (to Madinah) he (Jinn) came and sat on the wall. She said: What is the matter; you do not come as you were wont to do? He said: The Prophet who has prohibited adultery and wine has come.

Volume 1, Parts 1.40.43

`Ali Ibn Muhammad informed us on the authority of Warqa Ibn 'Umar, he on the authority of 'Ata Ibn al-Sá'ib, he on the authority of Sa'id Ibn Jubayr, he on the authority of Ibn 'Abbas; he said:

When Muhammad, may Allah bless him, was commissioned, the Jínns were expelled and stars (meteors) struck at them. Prior to this they were overhearing, and there was a station for every rank of Jinns, from where they over-heard (the news). The first people to get terrified on seeing this were those of Tá'if. They used to slaughter a camel or a goat daily as an offering to their deities, till their wealth exhausted and they ceased to do it. Some of them said to others: Do you not notice the signs of heavens? They are such as if nothing has diminished from them. Iblis said: This affair has taken place on the earth, so bring a handful of earth from every land. It was brought to him; he smelt (the earth of various places) and cast it down, till that of Tihámah was brought, He smelt it and said: Here it has happened.

Volume 1, Parts 1.40.44

'Ali Ibn Muhammad informed us on the authority of `Abd Allah Ibn Muhammad al-Qurashi, a member of the tribe of Asad Ibn `Abd al-'Uzzà, he on the authority of al-Zuhri; he said:

The revelation was overheard. A Jinn followed a woman of Banu Asad. He came one day to her crying: An affair has taken place which we are unable to hear; Ahmad has prohibited adultery. When Allah was promulgatong Islam, they could not overhear.

Volume 1, Parts 1.40.45

Muhammad Ibn `Umar informed us; he said: `Abd Allah Ibn Yazid al-Hudhali related to me on the authority of Sa'id Ibn `Amr al-Hudhali, he on the authority of his father; he said:

I went to our idol Suwà with a party of people and we had taken the sacrificial animals (to it). I was the first to offer in sacrifice a fat cow which I slaughtered before the idol. Thereupon we heard a voice coming from inside it: Wonder ! wonder ! all wonder ! the emergence of a Prophet between mountains! He declares adultery unlawful and makes offerings to idols unlawful. The heavens are guarded and we are smitten with meteors. Then we dispersed and came to Makkah.

We inquired (about him) and did not find any one who could inform us about the emergence of Muhammad, peace be on him, till we met Abu Bakr, the Truthful, and said to him: O Abu Bakr! Has any one emerged in Makkah who calls the people to Allah, and whose name is Ahmad? He said: What is that? I told him (about it). Thereupon he said: Yes, he is Apostle of Allah. Then he proposed to us to embrace Islam. We said: Let us see what our people do. I wish we had embraced Islam then; but we joined the fold of Islam afterwards.

Volume 1, Parts 1.40.46

Muhammad Ibn 'Umar al-Aslami informed us; he said: `Abd Allah Ibn Yazid al-Hudhali related to me on the authority of `Abd Allah Ibn Sa'idah al-Hudhali, he on the authority of his father; he said:

[P. 111] We were before our idol Suwa', and I had taken there a flock of two hundred goats, which suffered from itching. I approached it to pray for blessings and I heard a voice from inside the idol crying: The tricks of the Jinns have disappeared and we are smitten with meteors because of a Prophet whose name is Ahmad. He (Sa'idah) said: I said: By Allah! I take the warning and take back my goats to my family. He (Sa'idah) said: I met, a man who informed me of the appearance of the Apostle of Allah, may Allah bless him.

Volume 1, Parts 1.40.47

'Ali Ibn Muhammad informed us on the authority of 'Abd al-Rahman Ibn `Abd Allah, he on the authority of Muhammad Ibn Omar al-Shami, he on the authority of his preceptors; they said:

The Apostle of Allah, may Allah bless him, was under the guardianship of Abu Talib. Abu Talib was of limited means. He owned a flock of camels, whose milk was brought to him. If the children of Abu Talib ate collectively or individually, they were never satisfied and if the Prophet, may Allah bless him, ate with them they were. So when he wanted to feed them, he said: Wait, let my son come in. Then he would enter and eat with them and their food became surplus. When he was there he was first of them to take food and then passed on to the other and the last one too was satisfied. So Abu Talib said: You are a blessing. The children got up in the morning with scattered hair and the Prophet, may Allah bless him, got up with oil in his hair and collyrium applied to his eyes.

Umm Ayman said: I never found the Prophet, may Allah bless him, complaining against any young man or old, nor about hunger and thirst. He used to go in the morning to take (water) from the Zamzam, and when lunch was offered to him, he said: I do not need it, I am satisfied.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

41. ACCOUNT OF THOSE WHO WERE NAMED MUHAMMAD IN THE DAYS OF JAHILIYYAH, IN THE HOPE OF BEING COMMISSIONED TO PROPHETHOOD WHICH HAD BEEN PREDICTED



Volume 1, Parts 1.41.1

'Ali Ibn Muhammad Ibn 'Abd Allah Ibn Abi Sayf informed us on the authority of Salamah Ibn 'Uthmàn, he on the authority of `Ali Ibn Zayd, he on the authority of Sa'id Ibn al-Musayyib; he said:

The Arabs knew from the men of scriptures and soothsayers that a Prophet named Muhammad, would be raised. So anyone of the Arabs who came to know of it, named his son, Muhammad, in the hope of receiving prophethood.

Volume 1, Parts 1.41.2

'Ali Ibn Muhammad informed us on the authority of Salamah Ibn al-Fadl, he on the authority of Muhammad Ibn Ishaq; he said:

Muhammad Ibn Khuza'i Ibn Huzábah, a member of Banu Dhakwán, a branch of Banu Sulaym was so named in the hope of prophethood. He went to Abrahah in Yaman and remained there with his creed till he died. When he attained some position, his brother, Qays Ibn Khuzà'i recited:

**Our crowned Muhammad is this,
I have seen his flag hoisted in death.**

Volume 1, Parts 1.41.3

[P. 112] 'Ali Ibn Muhammad informed us on the authority of Maslamah Ibn `Alqamah, he on the authority of Qatadah Ibn al-Sakn al-'Urani; he said:

In the Banu Tamim there was Muhammad Ibn Sufyàn Ibn Mujàshi'. He was an usquf (monk); his father had been told that in Arabia there would be a Prophet bearing the name, Muhammad; so he had named him Muhammad. There were Muhammad al-Jushami in Banu Suwá'ah Muhammad al-USayyid and Muhammad al-Fuqaymi; they were all so named in the hope of receiving prophethood.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

42. SIGNS OF PROPHETHOOD AFTER THE REVELATION HAD COME TO THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM



Volume 1, Parts 1.42.1

`Affan Ibn Muslim informed us saying: Hammad Ibn Salamah informed us: `Ali Ibn Zayd informed us on the authority of Abu Zayd:

Verily the Apostle of Allah, may Allah bless him, was at al-Hujun, and he was in a very dejected and grieved state. He said: 0 Allah ! show me today a sign, after which I shall not care, whoever of my people might belief me. Suddenly a tree on the mountain road to Madinah was seen. He called it. It came cleaving the earth till it reached him and greeted him. Then he commanded it and it returned. Thereupon he said: I care not now whoever of my people might belief me.

Volume 1, Parts 1.42.2

Al-Fadl Ibn Dukayn informed us; he said: Talhah Ibn 'Amr related to us on the authority of `Ata; he said:

It has reached me that the Prophet, may Allah bless him, was travelling. He wanted to ease himself, but did not find any thing to screen him from the people. Then he saw two trees (growing) at a great distance. He said to Ibn Masud: Go and stand between them and say to them: Verily the Apostle of Allah has sent me to you to come closer till he eases himself behind you. Ibn Masud went and said to them. One of them came close to the other and he eased himself behind them.

Volume 1, Parts 1.42.3

Waki` informed us: Al-A`mash informed us on the authority of al-Minhal Ibn 'Amr, he on the authority of Ya`la Ibn Murrah; he said:

I was in the company of the Prophet, may Allah bless him, on a journey. We stopped at a halt. He said to me: Go to these two trees and say to them: Verily the Apostle of Allah, may Allah bless him, commands you to be close to each other. I went to them and told them to do so. One of them moved to the other and they became nearer to each other. Then the Prophet, may Allah bless him, came out and concealed by them he eased himself. Then each one of them moved back to its original place.

Volume 1, Parts 1.42.4

Ismá'il (*Al-Fadl Ibn Isma'il in Beirut edition*) Ibn Abán al-Warráq informed us: `Anbasah Ibn 'Abd al-Rahman al-Qurashi informed us on the authority of Muhammad Ibn Zadhan, he on the authority of Umm Sa'd, she on the authority of `Ayishah; she said:

I said: O Apostle of Allah ! you go to the privy, but no excrements are seen there. He said: Do you not know ? the excrement is concealed by the earth, and so nothing is seen?

Volume 1, Parts 1.42.5

Muslim Ibn Ibrahim informed us: Al-Harith Ibn `Ubayd informed us: Abu `Imran informed us on the authority of Anas Ibn Malik; he said:

The Apostle of Allah, may Allah bless him; said: I was sitting [P. 113] one day when Gabriel entered and struck between my shoulders. I walked to a tree which had two things resembling nests of birds. In one of them he sat and in the other I sat. Then they began to rise and rose so high that they blocked the east and the west, and I could have touched the heavens if I had wished. I cast my eye on Gabriel who looked like a wrapped saddle-cloth. Thereby I came to know his knowledge of Allah. He opened the door of heavens for me. I saw the Great Light and there was before me a curtain, with patches of pearls and rubies in it. Then Allah revealed to me what He willed.

Volume 1, Parts 1.42.6

Muslim Ibn Ibrahim informed us: Al-Harith Ibn `Ubayd al-Ayadi informed us: Abu Mas`ud Sa'id Ibn Iyas al-Jurayri informed us on the authority of `Abd Allah Ibn Shaqiq, he on the authority of `Ayishah; she said:

The Prophet, may Allah bless him, kept watchmen till the verse: "Allah will protect thee from mankind", (*Qur'an*, 5:67) was revealed. She said: Then he peeped out of the tent and said: O people ! you may go Allah shall protect me from mankind.

Volume 1, Parts 1.42.7

Al-Fadl Ibn Dukayn informed us: Talhah Ibn 'Amr informed us on the authority of `Ata, he on the authority of the Prophet, may Allah bless him; he said:

We are Prophets, our eyes sleep, but our hearts do not.

Volume 1, Parts 1.42.8

Hawdhah Ibn Khalifah Ibn `Abd Allah Ibn Abi Bakrah informed us: `Awf informed us on the authority of al-Hasan, he on the authority of the Prophet, may Allah bless him; he said:

My eyes sleep, but my heart does not.

Volume 1, Parts 1.42.9

Al-Hajjaj Ibn Muhammad al-A'war (blind of one eye) informed us on the authority of Layth Ibn Sa'd, he on the authority of Khalid Ibn Yazid, he on the authority of Sa'id Ibn Abi Hilal, he on the authority of Jàbir Ibn 'Abd Allah; he said:

The Apostle of Allah, may Allah bless him, came to us and said: I saw in a dream as if Gabriel was (bending) towards my head and Michael towards my feet. One of them was saying to the other: Relieve an allegory to him. He said: Listen, your ear must listen to it and your intellect must understand it. You and your followers are like the king who erected a mansion, and built in it a room; then he prepared the table and sent a messenger to invite the people to take their meals. Some of them responded to the invitation while others declined. The king symbolizes Allah, the mansion is Islam, the room is heaven and thou, O Muhammad, art the messenger. He who responds to thee, O Muhammad ! enters Islam, and he who enters Islam enters heaven, and he who enters heaven eats what he likes.

Volume 1, Parts 1.42.10

Sa'id Ibn Muhammad al-Thaqafi informed us on the authority of Muhammad Ibn 'Amr, he on the authority of Abu Salamah; he said:

The Apostle of Allah, may Allah bless him, did not eat anything given in *sadaqah* (charity) but he ate out of things given as presents. A Jewess presented to him a fried goat. The Apostle of Allah, may Allah bless him, and his Companions ate out of it. It said: There is poison in me. Thereupon he said to his Companions: Hold back your hands; verily it has informed me that it has poison. He (Abu Salamah) said: They held back their hands. He (Abu Salamah) said: Bishr Ibn al-Bara died. The Apostle of Allah, may Allah bless him, sent for her Jewess and said: What induced thee, to do what thou hadst done? [P. 114] She said: I wanted to know if thou art a Prophet because in that case it would not harm thee; and if thou wert a king, I would have relieved the people of thee. He (Abu Salamah) said: He passed an order, and she was killed.

Volume 1, Parts 1.42.11

Sa'id Ibn Sulayman informed us: Khalid Ibn 'Abd Allah informed us on the authority of Husayn, he on the authority of Salim Ibn Abi al-Ja'd; he said:

The Apostle of Allah, may Allah bless him, wanted to send two persons on a business. They said: O Apostle of Allah ! we have no provisions with us. He said: Bring me a water-skin which they brought. He (Salim) said: He commanded us and we filled it (with water), then he put a cork and said: Go away till you reach such and such place, Allah will confer on you provisions. He (Salim) said: They went away till they reached the place which the Apostle of Allah, may Allah bless him, had mentioned. They opened the waterskin, and it contained goat's milk and butter. They ate and drank till they were satisfied.

Volume 1, Parts 1.42.12

Abu al-Nadr Hàshim Ibn al-Qasim al-kinani informed us: `Abd al-Hamid Ibn Bahram informed us; he said: Shahr, i.e., Ibn Hawshab related to me; he said: Abu Sa'id al-Hadrami related:

A member of the tribe of Aslam was grazing his goats in the jungle of Dhu al-Hulayfah. All of a sudden a wolf came and seized a goat from his flock. The person screamed and struck it with stone and recovered his goat. Then the wolf came forward; and sat down with its tail between its posteriors and said: Do you not fear Allah that you snatch from me the goat which Allah has provided for me? The man said: I have never heard like this. The wolf said: What makes you wonder? He said: I wonder a wolf addressing me. The wolf said: You have left something more wonderful than this. There is the Apostle of Allah, may Allah bless him, who reveals to the people between two mounds what has passed and what is to come; and here you are with your goats. When the man heard the words of the wolf, he drove his flock; he entered Quba, an Ansar village and inquired about the Apostle of Allah, may Allah bless him. He met him (Prophet) in the house of Abu Ayyub and related before him the story of the wolf. The Apostle of Allah, may Allah bless him, said: Right you are, come at night, and when you find the people assembled, inform them of this incident. He did accordingly. When the people assembled to offer prayers, the man from the tribe of Aslam told the story of the wolf. The Apostle of Allah, may Allah bless him, said: True ! true ! true ! such wonderful affairs will happen before doomsday. He said it three times and added: By Him in Whose power is the life of Muhammad a person will go out of his house in the morning or evening, then his whip, stick or shoe will reveal to him what the members of his family had done after him (in his absence).

Volume 1, Parts 1.42.13

Hashim Ibn al-Qasim informed us: `Abd al-Hamid Ibn Bahram informed us; he said: Shahr related to me: 'Abd Allah Ibn `Abbas related to me; he said:

The Apostle of Allah, may Allah bless him, was sitting in the court-yard of his house at Makkah when `Uthman Ibn Maz`un passed by him. He frowned at the Apostle of Allah, may Allah bless him. The Apostle of Allah, may Allah bless him, said to him: [P. 115] Will you not sit? He said: Yes. Then the Apostle of Allah, may Allah bless him, sat facing him. While he was conversing with him, the Apostle of Allah, may Allah bless him, raised his eyes to the sky and observed it for a while, then he cast a glance upon himself and then on the ground to his right. Then he moved away from his comrade and sat where he had cast his glance and nodded his head as if (was trying) to understand what was said to him; Ibn Maz`un was observing him. When he finished this and understood what was said to him, the gaze of the Apostle of Allah, may Allah bless him, was fixed at the sky as before; he cast the glance again until it covered the whole firmament; then he turned to 'Uthman as before. `Uthman said: O Muhammad! I have been coming to and sitting before you, but I never saw you doing what (you did) this morning. He said: What did you see me doing? He said: I saw that you fixed your gaze at the sky, then you cast a glance at your right and moved away leaving me aside; then you shook your head as if trying to understand something which was being said to you. He (Prophet) said: Did you understand it? `Uthman said: Yes. He (Ibn `Abbas) said: The Apostle of Allah, may Allah bless him, said: While you were sitting, a messenger of Allah came to me. He ('Uthman) said: Did the messenger of Allah come? He said: Yes. He said: What did he say to you? He said: "Lo ! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed." (*Qur'an*, 16:90) 'Uthman said: Since then faith was implanted in my heart and I loved Muhammad.

Volume 1, Parts 1.42.14

Hashim Ibn al-Qasim informed us: `Abd al-Hamid Ibn Bahram informed us: Shahr informed us: he Said: Ibn `Abbas said:

One day a group of Jews approached him, i.e., the Apostle of Allah, may Allah bless him, and said: O Abu al-Qásim ! relate to us about certain practices which none but the Prophet knows and about which we ask. He said: Ask me whatever you like but make Allah a surety and also what Ya`qub enjoined on his sons, that if I say what you know, you will

embrace Islam. They said: We agree. He said: Ask me what you like. They said: Give us information relating to four which we ask. Inform us what food Isra'il had declared unlawful for himself before Torah was revealed. Inform us; how the female secretion is related to male semen, and how is a male child formed and how a female one. Inform us about the state of sleeping of the untutored Prophet and which angel is his friend. He said: The covenant of Allah is binding on you if I give you information, you shall follow me. They gave the pledge and the covenant he demanded. I administer an oath by Him Who revealed the Torah to Musa; do you know that Isra'il Ya`qub suffered from a severe and long disease. He then, took a vow to make unlawful the food and drink most liked by him, if he recovered from his ailment. The food most liked was camel's flesh and the drink most liked was (P. 116] its milk. They said: O Allah! Yes-(it is true). He said O Allah ! be a witness to them. He said: I enjoin on you by Allah that there is no diety but He Who revealed Torah to Musa; do you know that male semen is white and thick and female secretion is yellow and thin; which-ever of them dominates the child bears resemblance to that, by the will of Allah. If male semen dominates female secretion, it (the child) is male by the will of Allah and if female secretion dominates male semen, it (the child) is female by the will of Allah. They said: O Allah ! Yes-(it is true). He said: O Allah ! bear witness to them. They said: Now relate which of the angels is your guardian. Then we will join you or part with you. He said: My guardian is Gabriel and no Prophet was ever raised of whom he was not the guardian. They said: Then we part with you. Had there been any other angel we would have followed you and testified to your prophethood. He said: What prevents you from bearing witness to him. They said: He is our enemy. Thereupon Allah' said:

"Say (O Muhammad to mankind): Who is an enemy to Gabriel ! For he it is who has revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers.

Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael ! Then Lo ! Allah (Himself) is an enemy to the disbelievers.

Verily We have revealed unto thee clear tokens, and only miscreants will disbelieve in them.

Is it ever so that when you make a covenant a party of you set it aside? The truth is, most of them believe not.

And when there cometh unto them a messenger from Allah,

confirming that which they possess a party of those who have received the Scripture fling the scripture of Allah behind their backs as if they knew not". (*Qur'an*, 2:97 to 101).

(Consequently) "They have incurred anger upon anger". (*Qur'an* 2:90)

Volume 1, Parts 1.42.15

Hashim Ibn al-Qasim informed us: Sulayman i.e., Ibn al-Mughirah informed us on the authority of Ishaq Ibn 'Abd Allah Ibn Abi Talhah; he said:

The Apostle of Allah, may Allah bless him, went to visit Sa'd. He took a mid-day nap there. When it was cool, they brought a slow moving village donkey for him. He (Ibn Abi Talhah) said: They put a sheet on its back for the Apostle of Allah, may Allah bless him; the Apostle of Allah, may Allah bless him, rode on it. Then Sa'd wanted to seat his son behind the Apostle of Allah, may Allah bless him, to bring back the donkey. The Apostle of Allah may Allah bless him, said: If you send him with me, seat him in front of me. He said: No, behind you, O Apostle of Allah. The Apostle of Allah, may Allah bless him, said: The owner of the animal has greater right of occupying the front seat. Sa'd said: I shall not send him with you, but send back the donkey (after you have reached home). He (Ibn Abi Talhah) said: He sent it back and it became more smart and swifter than any other animal.

Volume 1, Parts 1.42.16

Hashim Ibn al-Qasim informed us; he said: Sulayman related to me on the authority of Thabit, i.e., al-Bunàni; he said:

The hypocrites assembled and conversed together. Thereupon the Apostle of Allah, may Allah bless him, said: Verily a party of your men assembled and said such and such words, so rise and seek for Allah's pardon, and I shall ask His pardon for you. They did not rise. He said: How is it that you do not stand and ask for Allah's pardon, and I shall ask His pardon for you. They did not rise. He said: What has happened to you: rise and ask for Allah's pardon, and I shall ask His pardon for you. He repeated thrice and said: Either you should rise or I shall reveal your names. Then he said: O so and so ! rise. He (Thabit) said: They rose, disgraced, and covering their faces.

Volume 1, Parts 1.42.17

Hashim Ibn al-Qasim informed us: Sulayman informed us on the authority of Thabit, he on the authority of Anas Ibn Malik, he said:

I was standing by the pulpit on a Friday while the Apostle of Allah, may Allah, bless him, was delivering sermon. Meanwhile some attendants of the mosque said: 0 Apostle of Allah ! there have been no rains [P. 117] and animals are perishing, so pray to Allah to send showers on us. The Apostle of Allah, may Allah bless him, raised his hands. We had not seen a single piece of cloud in the sky but Allah sent heavy showers and I saw that even the sturdiest man feared how he would reach his family. He (Anas) said: We had very heavy rains ceaselessly for seven days, till next Friday, when the Apostle of Allah, may Allah bless him, again delivered a sermon. Some people said: 0 Apostle of Allah ! even the mansions are falling down, travellers have been forced to stop, so pray to Allah to stop (the rains). Thereupon the Apostle of Allah, may Allah bless him, raised his hands and said: 0 Allah ! (pour) around us and not on us. The cloud was over our head but it split up in a way that we were at a place around which it was raining and it was not raining on us.

Volume 1, Parts 1.42.18

Hashim Ibn al-Qàsim informed us: Sulayman informed us on the authority of Thábit; he said:

An Ansar woman prepared some food and then said to her husband: Go to the Apostle of Allah, may Allah bless him, invite him and say this in confidence to the Apostle of Allah, may Allah bless him. He (Thabit) said: He approached him and said: 0 Apostle of Allah ! so and so has prepared some food and I would like you to come to us. The Apostle of Allah, may Allah bless him, said to those present: Respond to the father of so and so. He said: I returned but my feet were moving heavily because of what I had left in my family (house); the Apostle of Allah, may Allah bless him, brought his Companions with him. She said: Had I not said to you to invite him confidentially. He said: I did. She said: Then the Apostle of Allah, may Allah bless him, knows best. They came till they filled the house, the room as well as the court-yard. Then a handful (of food) was brought and placed there. The Apostle of Allah, may Allah bless him, began to spread the food in the vessel and said: What Allah wills (shall come to pass). He continued speaking till he liked. Then he said: Come close and eat out of it, and when one of you is satisfied, he should make room for his companion. He (Thabit) said: As one man stood, the other

took his place until none inside the house remained ansatisfied. Then he said: Call the people from the room. Then those who were to sit, sat down, and those who were to stand, stood till they were all satisfied. Then he (Thabit) said: Call the people from the courtyard. They did the likewise, and still what was in the vessel remained in it as it was. He (Thábit) said: Then the Apostle of Allah, may Allah bless him, said: Eat and also feed your neighbours.

Volume 1, Parts 1.42.19

Háshim Ibn al-Qasim related to us: Sulaymán related to us on the authority of Thábit; he said:

I said to Anas: O Abu Hamzah ! relate to us some wonderful incidents which you have yourself witnessed and do not relate any those thing on the authority of others. He said: The Apostle of Allah, may Allah bless him, one day offered Zuhr (early afternoon) prayers; then he went and sat down at a place where Gabriel came to him. Then Bilál came and recited adhán for `Asr (late afternoon) prayers. Thereupon all those whose relatives were in Madinah got up to ease themselves and obtain water for ablution. The Muhajirs who had no families remained there. Then a vessel containing water was brought to the Apostle of Allah, may Allah bless him. The Apostle of Allah, may Allah bless him, put his hand in it but the vessel was too small to admit the hand of the Apostle of Allah, may Allah bless him. He (Anas) said: He placed these (pointing by hand) four fingers [P. 118] in the vessel. Then he said: Come close and take ablutions. While his hand was in the vessel they performed ablution till none of them remained without performing ablutions. He (Thábit) said: I said: O Abu Hamzah ! what do you think their number was? He said: Between seventy and eighty.

Volume 1, Parts 1.42.20

`Affán Ibn Muslim, Sulayman Ibn Harb and Khálid Ibn Khidášh informed us; they said: Hammád Ibn Zayd informed us on the authority of Thabit, he on the authority of Anas; he said:

Verily the Prophet, may peace be on him, asked for water which was brought in a vessel. He (Anas) said: He put his hand over it, then water began to ooze out of his fingers as if they were springs and we drank. Anas said: Then I guessed about (the number of) the people and they appeared to be between seventy and eighty. But Khalid said; He (Anas) said: The people been to perform ablutions.

Volume 1, Parts 1.42.21

`Affan Ibn Muslim informed us: Hammed Ibn Salamah informed us on the authority of Thabit, he on the authority of Anas Ibn Malik; he said:

I attended a prayer when the people in the neighbourhood of the mosque got up to perform ablutions and there remained between seventy and eighty whose houses were at a distance. Then the Apostle of Allah, may Allah bless him, asked for a vessel in which there was water, but it was not full. He placed his fingers in it and then the vessel was taken to each of them; and he said: Make ablutions. All of them performed ablutions and water in the vessel remained as it was.

Volume 1, Parts 1.42.22

Abu al-Walid Hisham Ibn 'Abd al-Malik al-Tayalisi informed us: Hazm Ibn Abi Hazm informed us; he said: I heard al-Hasan saying: Anas Ibn Malik informed us:

Verily, one day the Apostle of Allah, may Allah bless him, set out on some business accompanied by a party of his Companions. They went on till it was the time of prayer. The people did not find (water) to perform ablutions. They said: O Apostle of Allah ! we find no (water) to perform ablutions with. Discomfort was visible on the faces of the people. Then one of them went and brought a vessel in which there was some water. The Apostle of Allah, may Allah bless him, took it and performed ablutions from its (water), then he put four of his fingers in the vessel and said: Come on. The people began to perform ablutions till all those who wanted did so. He was asked what their number was. He said: Seventy or about it.

Volume 1, Parts 1.42.23

Abu Hudhayfah Musa Ibn Mas'ud al-Nahdi informed us: 'Ikrimah Ibn `Ammar informed us on the authority of Iyas Ibn Salamah, he on the authority of his father; he said:

We came to al-Hudaybiyah with the Apostle of Allah, may Allah bless him, and we were about one thousand and four hundred persons. There were fifty goats at the pond, but it could not be sufficient for them to quench their thirst. The Apostle of Allah, may Allah bless him, sat near it

and either spat (in it) or prayed; the water swelled, and we drank from it and also made our goats drink.

Volume 1, Parts 1.42.24

Khalaf Ibn al-Walid al-Azdi informed us: Khalaf Ibn Khalifah informed us on the authority of Aban Ibn Bishr, he on the authority of an old man of Basrah; he said: Nàfi` informed us:

Verily, with the Apostle of Allah, may Allah bless him, there were four hundred persons. He halted with us at a place where there was no water; and it was hard on them; they however halted because they saw the Apostle of Allah, may Allah bless him, halt. In the meantime a goat with sharp edged horns came, and approached the Apostle of Allah, may Allah bless him. He (Nafi') said: The Apostle [P. 119] of Allah, may Allah bless him, milked it, He (Nàfi`) said: He satisfied the army as well as himself. He (Nafi') said: Then he said: O Nafi' ! hold it; but I do not think you will be able to hold it. He (Nafi') said: When the Apostle of Allah, may Allah bless him, said: "I do not think you will hold it," I took a piece of wood and thrust it in the ground and then I took a rope and fastened the goat with it. He (Nafi`) said: The Apostle of Allah, may Allah bless him, slept, and the people slepty and I also slept. He (Nafi`) said: When I woke up the rope was there but the goat had disappeared. He (Nafi`) said: I approached the Apostle of Allah, may Allah bless him, and informed him. He (Nafi') said: I said (to the Prophet), that the goat had gone. He (Nafi') said: The Apostle of Allah, may Allah bless him, said to me: O (Nafi`), had I not informed you that you would not be able to hold it? He who had brought it, has taken it back.

Volume 1, Parts 1.42.25

'Attab Ibn Ziyàd and Abu al-'Abbas Ahmad Ibn al-Hajjaj, both from Khurasan, said: 'Abd Allah Ibn al-Mubarak informed us; he said: Al-Awza'i informed us, he said: Al-Muttalib Ibn Hantab al-Makhzumi related to us; he said: 'Abd al-Rahman Ibn Abi 'Umrah al-Ansari related to me; he said: My father related to me; he said:

We were with the Apostle of Allah, may Allah bless him, in a ghazwah, and the people were on the verge of starvation. They asked the Apostle of Allah, may Allah bless him, to permit them to slaughter their riding beasts. They said: Allah will make us reach at them (i.e., after eating their flesh). When `Umar Ibn al-Khattab thought that the Apostle of Allah had a mind to permit them to slaughter some of their animals, he

said: O Apostle of Allah ! if we slaughter our animals, how shall we face the people (enemy), hungry, and on foot; but if you like, collect the remnant of their provisions, then pray to Allah for His blessing; verily Allah will make us reach (our destination) or bless it because of your prayer. Thereupon the Apostle of Allah, may Allah bless him, asked for the remnants of their provisions. People began to bring handfuls of food, and the largest quantity a person brought was a sa of dates. The Apostle of Allah, may Allah bless him, collected them, and then he got up and prayed as long as Allah willed him to pray. Then he called the soldiers with their vessels and commanded them to fill (their vessels). Every one of the soldiers filled his vessel and some provisions, still remained. Then the Apostle of Allah, may Allah bless him, laughed till his wisdom teeth appeared and said: I bear witness, there is no God but Allah and I bear witness that I am the Apostle of Allah; and a servant having faith in this will meet Allah, with the hell-fire being hidden (from him) on the day of resurrection.

Volume 1, Parts 1.42.26

Hashim Ibn al-Qàsim informed us: Sulayman, i.e., Ibn Al-Mughirah informed us on the authority of Thabit al-Bunani, he on the authority of `Abd Allah Ibn Ríbàh, he on the authority of Abu Qatádah; he said:

One evening the Apostle of Allah, may Allah bless him, preached a sermon and said: You will continue travelling the evening and through the night and you will reach (a spring of) water tomorrow, if Allah will. The people travelled not minding the others. I was walking by the side of the Prophet, may Allah bless him. When it was midnight the Prophet, may Allah bless him, felt drówzy and reclined on his beast, so I supported him without waking him and he subsequently sat straight on his beast. Then we moved forward. The night was thus passed, and the Prophet, may Allah bless him, felt drowzy and reclined [P. 120] on his beast. I supported him but did not wake him. Then he sat straight on his beast. Then we walked till it was the end of dawn, and he reclined more than he had done previously till he was on the verge of falling, so I supported him. He raised his head and said: Who is this man? I said: Abu Qatadah. He said: Since how long have you been travelling with me? I said: Since (the beginning of) the night I have not ceased travelling with you. He said: May Allah guard you as you guarded His Prophet. Then he said: Do you. think we will remain hidden from our enemies? And do you think there is any one who wants to continue his journey after a slumber? I said: This rider and this rider. When we came together we were seven. The Prophet, may peace be on him, moved aside from the way and put his head (on the ground), and said: Take care of the prayer (i.e., offer it

in time). The first person woke up after the rising of the sun. We rose and were in fear. He said: Ride (your beasts). We walked till the sun went high. He got down and called for the vessel containing water for ablutions, that was with me. We performed complete ablutions, and some water remained in it. The Prophet, may peace be on him, said: O Abu Qatadah ! keep your vessel because it will be referred to in some news. Then the call for prayers was made. The Prophet, may peace be on him, offered two rak'ahs before Fajr (morning prayer) then he offered morning prayers as he used to do daily. Then he said: Ride (your beasts); we rode and some people began to whisper; the Prophet, may peace be on him, said: What is this whispering without me. He (Abu Qatadah) said: We said: O Apostle of Allah ! (it is about) our shortening of the prayer. He (Abu Qatadah) said: He (Prophet) said: Am I not a model for you? Sleep can not be shortened but one will be failing in prayers if he does not offer it till the time of the other prayer sets in. He who does it should offer prayers when he rises and on the day following he should offer it at the proper time. Then he said: Do you see what the people have done? He continued: People will lose their Prophet. Abu Bakr and `Umar then said: The Apostle of Allah warns you, that he would not leave you. The people said: The Prophet, may peace be on him, is before you, if you obey Abu Bakr and `Umar you will be guided. When it had become hot or, he said, the sun had risen high we approached the people; they were saying: O Apostles of Allah ! we will perish because of thirst. He said: You will not perish. Then he got down and said: Leave my cup, which really was a small saucer. He called for the vessel of ablution and the Prophet, may Allah bless him, began to pour (water) and made them drink. When the people saw what was in it they began to rush. The Prophet, may Allah bless him, said: Keep order and every one of you will quench his thirst. He (Abu Qatadah) said: The Prophet, may Allah bless him, began to pour (water) and make them drink till there remained none except he and myself. He (Abu Qatadah) said: He poured and said: Drink. He (Abu Qatadah) said: I said: O Apostle of Allah! I shall not drink before you. The Prophet, may peace be on him, said: Verily the leader of the people should be the last of them. He (Abu Qatadah) said: I drank (water) and the Prophet, may Allah bless him, also drank (water). He (Abu Qatadah) said: People were fully satisfied. [P. 121] `Abd Allah Ibn Rabah said: Verily I am in your mosque, narrating this tradition; `Imran Ibn Husayn said: Look ! O young man! look how you relate it. Verily I was one of the riders that night. He (`Abd Allah) said: I said: O Abu Nujayd! You are the best informed (person). He said: To which people do you belong? I said: To the Ansar. He said: You know best the traditions of your people, so narrate them to the people. He (`Abd Allah) said: I narrated them to the people. Thereupon `Imran said: I was present then, and I do not know if any one remembers it in this way.

Volume 1, Parts 1.42.27

Abu Muhammad Fudayl Ibn `Abd al-Wahhab al-Ghatafani related to us: Shurayk related to us, on the authority of Simak, he on the authority of Abu Zubyàn, he on the authority of Ibn `Abbas; he said:

A man came to the Prophet, may Allah bless him, and said: What are the signs of your Prophethood? He said: If you see that on my calling a date-palm, it responds, will you believe in me?. He said: Yes. He then called it, and it responded. So he believed in him and embraced Islam.

Volume 1, Parts 1.42.28

Hashim Ibn al-Qasim informed us: Shu`bah informed us; he said: `Amr Ibn Murrah and Husayn Ibn `Abd al-Rahmàn informed me on the authority of Salim Ibn Abi al-Ja`d, he on the authority of Jabir Ibn `Abd Allah; he said:

We felt thirsty at al-Hudaybiyah and rushed to the Apostle of Allah while we were on the point of weeping; there was a kettle in which there was water. He (depped and) moved his fingers in it in this way (the narrator demonstrated the movement) and said: Drink in the name of Allah. He (Jàbir) said: Water began to ooze out of his fingers as if they were springs. It was enough for us and reached all of us. Husayn adds in his narration: Then we drank and made ablutions.

Volume 1, Parts 1.42.29

Hashim Ibn al-Qasim informed us: Sulayman Ibn al-Mughirah informed us on the authority of Thabit al-Bunani, he on the authority of `Abd al-Rahman Ibn Abi Layla, he on the authority of al-Miqdad; he said:

I and my two companions, who had lost their ears and eyes because of hard labour, approached (Madinah). He (al-Miqdad) said: We solicited the Companions of the Apostle of Allah (to help us), but none responded. He (al-Miqdad) said: We went to the Apostle of Allah, may Allah bless him. He took us to the members of his family. There were three goats. The Apostle of Allah, may Allah bless him, said: Draw their milk and distribute it among yourselves. He (al-Miqdad) said: We milked them and every one took his share, and we kept a share for the Apostle of Allah, peace be on him. He (al-Miqdad) said: He used to come by night and greeted us in such a way that the sleeping persons did not wake but

those who were awake could hear. Then he went to the mosque to offer prayers and after that he drank milk. He (al-Miqdad) said: One night Satan came to me and said: Muhammad goes to the Ansar who offer him presents and he gets what he needs, and he does not need this mouthful, so you take it. He (al-Miqdad) said: He did not cease persuading me, until I drank it. When it entered my stomach and he was convinced that I could not take it out, he began to reproach me and said: Woe to thee! What hadst thou done? Thou drank the milk of the share of Muhammad. When he comes and does not find it, he will curse thee and thou wilt perish, and this world and hereafter will be lost to thee. He (al-Miqdad) said: There was a woollen blanket covering me, when it was drawn over my head, my feet were uncovered and when it was drawn over my feet my head was uncovered. He (al-Miqdad) said: [P. 122] I could not sleep although my companions had slept. (In the meantime) the Apostle of Allah, may Allah bless him, stepped in and greeted us as he used to do; then he entered the mosque and offered prayers and came to the vessel of milk, and uncovered it, but there was no milk in it. He (al-Miqdad) said: He raised his head towards the heaven and I said to myself: Now he will curse me and I shall perish. But he said: Allah ! feed him who feeds me and make him drink who makes me drink. He (al-Miqdad) said: I turned to my blanket which I tightened and took a knife and went to the goats to find which of them was fat, so that I could slaughter it for the Apostle of Allah, may Allah bless him. By chance they were full of milk. So I took a vessel belonging to the family of Muhammad, in which they did not like to milk the goats. I milked them in it till the foam was on its brim. Then I brought it to the Apostle of Allah, may Allah bless him. He said: O Miqdad! Did you not take your drink tonight? He (al-Miqdad) said: I said: O Apostle of Allah ! take it. He (al-Miqdad) said: He took some of it and then passed it on to me. I said: O Apostle of Allah take it. He took it and passed on to me. I took what had remained of it and drank it. When I was convinced that the Apostle of Allah, may Allah bless him, was satisfied and his prayer had been accepted in my favour, I laughed, till I fell on the earth. The Apostle of Allah, may Allah bless him, said: It is bad on your part, O Miqdad. He (al-Miqdad) said: I said: O Apostle of Allah ! this is my affair and it has so happened. The Apostle of Allah said: It was nothing but a Divine blessing, Had you not been closer to me, you would have waked your companions and they would have shared some of it. He (al-Miqdad) said: I said: By Him Who has raised you (to prophethood) with truth. I care not much who else shares it when you and I have partaken of it.

us: Sulayman al-A`mash informed us on the authority of al-Qasim; he said: `Abd Allah Ibn Mas`ud said:

I do not know if any one else embraced Islam before me. (*'Abd Allah Ibn Masud was one of the early converts to Islam. A reference to this is also made in Vol. III, part I, under `Abd Allah Ibn Masud.*) The Apostle of Allah, may Allah bless him, came to me while I was with the goats of my family. He said: Is there any milch-goat in your flock? He (Ibn Mas`ud) said: I said: There is none. He (Ibn Mas`ud) said: Then he came near a goat and touched its udder which became full of milk. I do not know of any one having joined Islam before me.

Volume 1, Parts 1.42.31

`Ali Ibn Muhammad Ibn 'Abd Allah Ibn Abi Savf al-Qurayshi informed us on the authority of Abu Zakariya al-Ijláni, he on the authority of Muhammad Ibn Ka`b al-Qurazi and `Ali Ibn Mujàhid, they on the authority of Muhammad Ibn Ishaq, he on the authority of `Asim Ibn `Umar Ibn Qatadah, he on the authority of Mahmud Ibn Labid, he on the authority of Ibn `Abbas, he on the authority of Salman; he said:

I approached the Apostle of Allah, may Allah bless him, while he was with the bier of one of his Companions. When he saw me coming, he said: Come behind me; he cast away his sheet and I saw the seal (of prophethood) which I kissed. Then I turned and sat before him. He (Prophet) said: Make a covenant for your freedom. I made it for three hundred saplings of fruit-bearing date-palms and forty ounces of gold. Thereupon the Apostle of Allah, may Allah bless him, said: Help your brother. Then the people brought one or two or three saplings of date-palms each, till they collected three hundred. I said: what about their being fruit-bearing. He said to me! Go and dig pits for them with your own hand. I dug pits for them. Then [P. 123] I approached him; he came with me and put them with his hand until there remained none. Now only gold was left in the meantime it was also brought, and was equal to the egg of a pigeon, as *sadaqah*. Then he said: Where is the Persian mukátib (*Mukatib, a slave who makes contract with his master that he would set him free on payment of a fixed amount*) slave? I got up and he said to me: Take this, and make the payment. I said: How will it suffice for me? Then the Apostle of Allah, may Allah bless him, touched it with his tongue. I took it and weighed forty ounces from it, and still there remained with me equal to what I had paid them.

Volume 1, Parts 1.42.32

`Ali Ibn Muhammad informed us on the authority of al-Salt Ibn Dinar, he on the authority of `Abd Allah Ibn Shaqiq, he on the authority of Abu Sakhr al-`Ugayli; he said:

I came out to proceed to al-Madinah and the Apostle of Allah, may Allah bless him, confronted me; he was accompanied by Abu Bakr and `Umar. He passed by a Jew who had a book with him, which was Torah; he was reciting to his brother's son who was sitting. The Prophet, peace be on him, said: O Jew! I ask you to say on the oath of Him Who revealed al-Torah to Moses and split the sea for the Israelites, whether or not you find in your Torah my description, qualities and migration. He nodded his head, meaning no. Thereupon his brother's son said: But I bear witness by Him Who revealed Torah to Moses and split the sea for the Israelites that he will discover in his scriptures your description, your time, your qualities and your migration and I bear witness that there is no god but Allah and that you are the Apostle of Allah. The Prophet said: Remove this Jew from your companionship, and the youth breathed his last. The Prophet said funeral prayers over him and interred him.

Volume 1, Parts 1.42.33

`Ali Ibn Muhammad informed us on the authority of Ya`qub Ibn Dàwud, he on the authority of an old man of Banu Jumah; he said:

When the Prophet, peace be on him, came to Umm Ma`bad, he said to her: Is there something for entertainment? She said: No. He and Abu Bakr turned aside. Her son came in the evening with goats and said to his mother: What is this party that I see sitting aside? She said: Some persons asked for hospitality and I said: We have nothing with us. Her son came to them to offer an excuse, and he said: Verily she is a weak woman; we have what you are in need of. The Apostle of Allah, may Allah bless him, said: Go and bring a goat from your flock. He came and took a she-kid. His mother said: Where do you want to go? He said: These two (the Prophet and Abu Bakr) have asked for a goat. She said: What will they do with it? He said: whatever they like. The Prophet, may Allah bless him, touched its udder and teats and they were full of milk. Then he milked it till the bowl was full. He left it as it was full of milk. He said: Take it to your mother and bring another goat from your flock. He took the bowl to his mother. She said: From where did you get it? He said: From such and such a goat. She said: How is it? She has not yet conceived? By al-Lat, he is the Sabeian of Makkah. She drank from it. Then he brought another she-kid. He milked it and filled the bowl, and he left it as it was full of milk. Then he said: Take it. He drank the milk.

He (Prophets) then said: Bring another goat to me. He brought one; he (Prophets) milked it, and made Abu Bakr drink the milk. Then he said: bring another to me. He brought one, and he (Prophet) drew it and drank the milk, [P. 124] and left them full of milk as they were.

Volume 1, Parts 1.42.34

'Ali Ibn Muhammad informed us on the authority of al-Hasan Ibn Dinar, he on the authority of al-Hasan; he said:

The Apostle of Allah, may Allah bless him, was in his mosque, when a frightened camel rushed in. He placed his head in the lap of the Prophet, may Allah bless him, and began to cry. The Prophet, may Allah bless him, said: Verily the camel thinks that he belongs to a man who wants to slaughter him for food on behalf of his father. Now it has come to complain (against him). Thereupon a man said: O Apostle of Allah, this camel belongs to so and so and he has a mind to do this. Then the Prophet, may peace be on him, called the man and inquired about him. He informed him (Prophet) that he wanted to slaughter it. The Prophet, may peace be on him, asked him to refrain from slaughtering him, and he agreed.

Volume 1, Parts 1.42.35

'Ali Ibn Muhammad informed us on the authority of Hubab Ibn Musà al-Sa`idi, he on the authority of Ja`far Ibn Muhammad, he on the authority of his father; he said:

'Ali, may peace be on him, said: We passed one night without evening meal. In the morning I went out and came back to Fatimah, may peace be on her; she was grieved. I said: Have you any thing? She said: Last night we took no food, today we had no morning meal and we have now nothing for our evening meal. I went out in search and found something to buy food and meat for a dirham. I brought it to her. She prepared bread and cooked the meat. When she was free, she said to me: It would have been better if you had invite my father. I went to the Apostle of Allah, may Allah bless him, and he was lying in one corner of the mosque and uttering: I take refuge from hunger with Allah. I said: May my father and mother be sacrificed for you, O Apostle of Alláh ! we have food, come and take it. He reclined against me and thus entered (the house); the kettle was boiling. He said: Take out some for 'Ayishah. She took out some in a cup. Then he said: Take out some for Hafsah. She took out in a cup. Then she took out for all his nine wives. He then said: Take

out for your husband and the children. She took out. Then he said: Take out and eat it. She took out; then the kettle was placed on the hearth and it was full even then. Then we took as much as Allah willed.

Volume 1, Parts 1.42.36

`Ali Ibn Muhammad informed us on the authority of Yazid Ibn `Iyad Ibn Ju`dubah al-Laythi, he on the authority of Nâfi`, he on the authority of Salim, he on the authority of `Ali; he said:

The Apostle of Allah, may Allah bless him, asked Khadijah while at Makkah, to prepare food for him. He then said to `All; Invite the members of Banu `Abd al-Muttalib. He invited forty (persons). Then he said to `Ali: Bring your food. `Ali said: I brought a little Tharid (crumbs of bread drenched in soup); a person like you could eat all of it; all of them took of it till they finished it. Then he said: Let them drink (water). I made them drink from a vessel which contained water enough for one person only. They all drank it and quenched their thirst. Then Abu Lahab said: Muhammad has bewitched you. They dispersed and he (Prophet) did not invite the people for some time. When a few days passed he again did like it, and asked me to call them and I got them assembled. Then they took the food. He (Prophet) said: Which of you will help me in the mission I am commissioned to carry out? He should respond who wants to be my brother and he will go to paradise (in reward). I said: O Apostle of Allah! I (`Ali) am prepared although I am the youngest and have thin calfs. The people remained silent. Then they said: O Abu [P. 125] Talib ! do you not see your son? He said: Leave him; he will never lag behind in doing good to his cousin.

Volume 1, Parts 1.42.37

`All Ibn Muhammad informed us on the authority of Abu Ma`shar, he on the authority of Zayd Ibn Aslam and others:

Verily the eye of Qatadah Ibn al-Nu'man was sore, the apple having dropped down on his cheek. The Apostle of Allah, may Allah bless him, refixed it with his hand. It became healthier and more beautiful than his other eye.

Volume 1, Parts 1.42.38

`Ali Ibn Muhammad informed us on the authority of Abu Ma`shar, he on

the authority of Zayd Ibn Aslam, Yazid Ibn Ruman, Ishaq Ibn `Abd Allah Ibn Abi Farwah and others:

Verily `Ukkáshah Ibn Milan broke his sword on the day of Badr. The Apostle of Allah, may Allah bless him, gave him a stick which changed in his hand into a sharp sword of pure iron and of strong blade.

Volume 1, Parts 1.42.39

`Ali Ibn Muhammad informed us on the authority of `Ali Ibn Mujàhid, he on the authority of `Abd al-`A`la Ibn Maymun Ibn Mihràn, he on the authority of his father; he said: `Abd Allah Ibn `Abbas said:

The Apostle of Allah, may Allah bless him, used to deliver sermons reclining against of a log of wood in the mosque. When the pulpit was constructed, the Apostle of Allah, may Allah bless him, ascended it. The log of wood began to wail. The Apostle of Allah, may Allah bless him, came down from the pulpit and embraced it. Then it calmed.

Volume 1, Parts 1.42.40

`Ali Ibn Muhammad informed us on the authority of Abu Ma'shar, he on the authority of Zayd Ibn Aslam and others:

Verily Suraqah Ibn Malik rode in search of the Prophet, may Allah bless him, after having divined with the arrows, whether to go out or not. All the three times the answer was in the negative. *(It was a common practice among the Arabs to take an omen by throwing arrows.)* But he rode out and approached him. The Prophet, may Allah bless him, cursed that the feet of his horse be sunk. They sank. He said: 0 Muhammad ! pray to Allah to release my horse and I shall make every one return from you. The Prophet, may peace be on him, said: 0 Allah ! if he is true release his horse. On this the feet of his horse came out of the ground.

Volume 1, Parts 1.42.41

Muhammad Ibn 'Umar informed us; he said: Al-Hakam, Ibn al-Qàsim related to me on the authority of Zakariya Ibn 'Amr he on the authority of an old man of the Quraysh:

Verily the Quraysh wrote (a document) against the Hashimites when they

refused to hand over the Apostle of Allah, may Allah bless him, to them. They wrote not to wed with (their daughters) nor to give in marriage (their daughters) to them, not to sell to them nor purchase from them. They were not to mix with them nor have any communication with them. They (Hashimites) remained blockaded for three years in their Shi'b valley except Abu Lahab who did not go there with them. Banu al-Muttalib Ibn 'Abd Manaf entered the pass with them. When three years elapsed, Allah informed His Prophet about the affair of their document, that white ants had consumed the portion containing matter relating to cruelty and oppression, but the name of Allah has remained intact. The Apostle of Allah, may Allah bless him, disclosed it to Abu Talib. Abu Talib said: O my brother's son! Is what you say true? He said: Yes, by Allah. Abu Talib related it to his brothers. They said: What do you think about it? He (narrator) said: Abu Talib said: By Allah, he never told a lie to me. He (Abu Talib) said: What do you propose (to do)? He (Prophet) said: I feel you should put on the [P. 126] best clothes you have and then approach the Quraysh and inform them about it before they discover it. He (narrator) said: They went out and entered the Ka'bah and proceeded to Hijr where only the wise and aged people of the Quraysh sat. Those who were sitting there turned to them to hear what they had to say. Abu Talib said: Verily we have come on an important business, and you should accept what will be revealed to you (by us). They said: You are welcome, and we have what will please you. He (Abu Talib) said: Verily my brother's son has informed me, and he has never told me a lie, that Allah empowered the white ants to consume the portion (of the document) relating to cruelty, oppression and the severance of our relations, but the portion mentioning the name of Allah has remained intact. If my brother's son be true, you should abandon your bad opinion about him and if he be a liar, I shall hand him over to you, and you may kill him or let him live as you like. They said: You have done justice to us. They sent for the document. When it was brought Abu Talib said: Read it. When they opened it (they found it) as the Apostle of Allah, may Allah bless him, had said; everything had been eaten up except the name of Allah. He (narrator) said: They were bewildered and ashamed. Then Abu Talib said: Is it not clear to you that you are the first to do injustice and evil and sever relations? None spoke. Then some of the Qurayshites reproached others for the treatment they had meted out to Banu Hashim, and their (opponents') number diminished. Abu Talib retired to the Shi'b, saying: O people of the Quraysh! Why should we be blockaded and detained there; the affair is now clear. Then he and his companions entered the Ka'bah passing by its curtains and said: O Allah ! help us against those who have oppressed us and severed relations with us and made lawful what is forbidden. Then they returned.

Volume 1, Parts 1.42.42

`Abd Allah Ibn Ja`far al-Raqqi informed us. 'Ubayd Allah Ibn 'Amr informed us on the authoriry of Ibn 'Aqil, he on the authority of Jábir or some one else; he said:

The first information relating to the Apostle of Allah, may Allah bless him, came to al Madinah (in the following way). A woman of al-Madinah had a follower (a jinn). He came in the form of a bird and sat on the wall of her house. The woman said: Come down, have a discourse with us and we will talk with you; you give information and we will give information to you. He said: A Prophet has been raised at Makkah and he has stopped us from indulging in adultery and disturbed our peace.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

43. ACCOUNT OF THE CALL TO PROPHETHOOD OF THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM AND OF WHAT HE WAS COMMISSIONED TO



Volume 1, Parts 1.43.1

Muhammad Ibn `Abd Allah al-Asadi informed us: Sufyàn al-Thawri informed us; he said:

I heard al-Suddi saying about God's words, "Did He not find thee wandering and direct (thee)?" (Qur'an, 94:7) that he (Prophet) was following the customs of his people for years.

Volume 1, Parts 1.43.2

`Abd Allah Ibn Maslamah Ibn Qa`nab informed us: Sulaymán Ibn [P. 127] Bilal informed us; he said: Ma'an Ibn 'Isa informed u on the authority of Malik Ibn Anas; (second chain) Rabi`ah Ibn Abi `Abd al-Rahmàn heard Anas Ibn Malik saying:

The Apostle of Allah, may Allah bless him, was commissioned (to prophethood) after forty years after his birth.

Volume 1, Parts 1.43.3

Rawh Ibn `Ubadah informed us: Hisham Ibn Hassan informed u on the authority of `Ikrimah, he on the authority of Ibn 'Abbas; he said:

The Apostle of Allah, may Allah bless him, was commissioned after the fortieth year (of his life).

Volume 1, Parts 1.43.4

Abu Ma`mar `Abd Allah al-Minqari informed us, `Abd al-Wáarith Ibn Sa'id informed us:

Abu Ghàlib al-Bahili informed us that he had witnessed al-`Ala Ibn Ziyad al-Adawi asking Anas Ibn Malik: 0 Abu Hamzah! At what age was the Apostle of Allah, may Allah bless him, commissioned? He said: He was forty years old. He (al-'Ala) said: What happened then? He (Anas) said: For ten years he remained at Makkah and for next ten years he lived at al-Madinah.

He (Ibn Sa`d) said: These are the words of Anas that he lived at Makkah for ten years; and none has corroborated him.

Volume 1, Parts 1.43.5

Al-Mu`alla Ibn Asad al-`Anwar informed us: Wuhayb Ibn Khalid informed us on the authority of Da'wud Ibn Abi Hind, he on the authority of `Amir; (second chain) Khalaf Ibn Walid al-Azdi informed us, Khalid Ibn `Abd Allah informed us on the authority of Dà'wud Ibn Abi Hind, he on he authority of `Amir; (3rd chain) Nasr Ibn Sa'ib al-Khurásáni informed us on the authority of Da'wud Ibn Abi Hind, he on the authority of `Amir:

Verily the Apostle of Allah, may Allah bless him, was commissioned to prophethood when he was forty years old. Saraphel was with him for three years, then he was replaced by Gabriel who remained with him, at Makkah for ten years, and at the city of his migration, al-Madinah, for ten years. The Apostle of Allah, may Allah bless him, breathed his last when he was sixty-three years of age.

Muhammad Ibn Sa`d said: I related this tradition to Muhammad Ibn `Umar; he said: The learned men of our city do not know that Saraphel had been with the Prophet, may Allah bless him. Verily the learned and those versed in Sirah literature say: From the time the revelations

commenced till he (Prophet) may Allah bless him, breathed his last none except Gabriel was with him.

Volume 1, Parts 1.43.6

`Affan Ibn Muslim informed us, Hammàd Ibn Salamah informed us on the authority of Abu Muhammad; he said:

I heard Zurárah Ibn Awfá saying: A Qarn is equal to one hundred and twenty years. He (Zurárah) said: The Apostle of Allah, may Allah bless him, was commissioned (to prophethood) in the Qarn, one end of which was when Yazid Ibn Mu`awiyah died.

Volume 1, Parts 1.43.7

Al-Fadl Ibn Dukayn informed us, Salim Ibn al-`A1á al-Ansari informed us on the authority of `Abd al-Malik Ibn Abi Sulayman, he on the authority of Abu Ja`far; he said: The Apostle of Allah, may Allah bless him, said:

I am commissioned to (preach to) the red and the black. 'Abd al-Malik said: The red ones are human beings and the black ones are the genii.

Volume 1, Parts 1.43.8

Ishaq Ibn Yusuf al-Azraq informed us on the authority of 'Awf, he on the authority of al-Hasan; he said: The Apostle of Allah, may Allah bless him, said:

I am (Allah's) apostle to those whom I found living and those who will be born after me.

Volume 1, Parts 1.43.9

Muhammad Ibn 'Umar al-Aslami informed us: Abu 'Utbah Isma'il [P. 128] Ibn `Abbas related to me, on the authority of Bahir Ibn Sa'd, he on the authority of Khalid Ibn Madan; he said: The Apostle of Allah, may Allah bless him, said:

I am commissioned for all mankind. If they do not respond to my

invitation I shall approach the Arabs, if they too do not respond I shall approach the Quraysh, if they too do not respond I shall approach Banu Hashim, and if they too do not respond then I shall be alone (in believing in Allah).

Volume 1, Parts 1.43.10

`Affan Ibn Muslim informed us, Abu `Awànah informed us on the authority of `Umar Ibn Abi Salamah, he on the authority of his father, he on the authority of Abu Hurayrah:

Verily the Prophet, may Allah bless him, said: I am commissioned for all mankind and in me the Prophets are sealed.

Volume 1, Parts 1.43.11

`Abd Allah Ibn Numayr al-Hamadani informed us on the authority of Mujalid Ibn Sa'id, he on the authority of `Amir, he on the authority of Jàbir; he said:

I heard the Apostle of Allah, may Allah bless him, saying: I am the seal of one thousand or more Prophets.

Volume 1, Parts 1.43.12

Ahmad Ibn Muhammad Ibn al-Walid al-Makki informed us, Muslim Ibn Khálid al-Zanji informed us; he said: Ziyad Ibn Sa'd related to me on the authority of Muhammad Ibn al-Munkadir and Safwán Ibn Sulaym, they on the authority of Anas Ibn Malik; he said: The Apostle of Allah, may Allah bless him, said;

I am commissioned after the traces of eight thousand Prophets of whom four thousand were from Banu Israel.

Volume 1, Parts 1.43.13

Muhammad Ibn `Ubayd al-Tanafisi informed us: Burd al-Hariri informed us on the authority of Habib Ibn Abi Thabit; he said: The Apostle of Allah, may Allah bless him, said:

I am commissioned with the simple Hanifi system (of Ibrahim).

Volume 1, Parts 1.43.14

Sa'id Ibn Mansur informed us, 'Abd al-'Aziz Ibn Muhammad informed us on the authority of Muhammad Ibn al-'Ajlán, he on the authority of Qa'ga`, he on the authority of Abu Salih, he on the authority of Abu Hurayrah; he said: The Apostle of Allah, may Allah bless him, said:

I am commissioned to perfect the virtues.

Volume 1, Parts 1.43.15

Al-Fadl Ibn Dukayn related to us: Mis'ar related to us on the authority of Ma`bad Ibn valid; he said: The Apostle of Allah, may Allah bless him, said:

Do you know I am mercy (personified), a gift, and I am raised for the rise of one nation and the downfall of others.

Volume 1, Parts 1.43.16

Waki` Ibn al-Jarrah informed us Al-A`mash informed us on the authority of Abu Salih; he said: The Apostle of Allah, may Allah bless him, said:

0 people ! I am mercy (given to you) in gift.

Volume 1, Parts 1.43.17

Ma'n Ibn 'Isa al-Ashja'i Informed us: Malik Ibn Anas informed us:

That he had received (the information) that the Apostle of Allah, may Allah bless him, had said: I am commissioned only to perfect the virtues.

Volume 1, Parts 1.43.18

Muhammad Ibn `Umar related to us; he said: Ma`mar Ibn Rashid related to me on the authority of al-Zuhri, he on the authority of Sa'id

Ibn al-Musayyib, he on the authority of Abu Hurayrah; he said: The Apostle of Allah, may Allah bless him, said:

I am commanded to fight the people till they profess: 'There is no god but Allah'. So he who would profess, 'there is no god but Allah', would be safe in respect of his property and person except what is due to Allah from him. Allah in a revelation in His book has referred to nation who were haughty. He said: When it was said to them: There is no god but Allah they showed haughtiness.

Volume 1, Parts 1.43.19

Muhammad Ibn `Umar informed us; he said: `Abd al-Rahman Ibn Abi al-Mawali related to me on the authority of 'Abd Allah Ibn Muhammad Ibn 'Aqil, he on the authority of Jabir Ibn `Abd Allah; (second chain) he (Ibn Sa`d) said: [P. 129] Muhammad Ibn Hilál related to me on the authority of his father, he on the authority of Abu Hurayrah, he on the authority of the Prophet, may Allah bless him; he said:

I am commanded to wage war against the people till they profess, 'there is no god but Allah'. When they profess they save their persons and property except what is due from them, and their reckoning will be with Allah.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

44. ACCOUNT OF THE DAY WHEN THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM, WAS COMMISSIONED (WITH PROPHETHOOD)



Volume 1, Parts 1.44.1

Muhammad Ibn Mu`awiyah al-Naysaburi informed us: Ibn Lahi`ah informed us on the authority of Khàlid Ibn Abi 'Imrán, he on the authority of Hanash al-San`ani, he on the authority of Ibn `Abbas he said:

Your Prophet was commissioned (with prophethood) on Monday.

Volume 1, Parts 1.44.2

Musa Ibn Da'wud informed us: `Ali Ibn 'Abis al-Kufi informed us on the authority of Muslim, he on the authority of Anas; he said:

The Prophet, may peace be on him, was commissioned (with prophethood) on Monday.

Volume 1, Parts 1.44.3

Muhammad Ibn 'Umar Ibn Waqid informed us; he said: Abu Bakr Ibn 'Abd Allah Ibn Abi Sabrah related to me on the authority of Ishàq Ibn 'Abd Allah Ibn Abi Farwah, he on the authority of Abu Ja`far; he said:

The angel descended on the Apostle of Allah, may peace be on him, at Hira on Monday, seventeenth of Ramadan, and the Apostle of Allah was then forty years old. It was Gabriel who came down with a revelation to him.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

45. ACCOUNT OF THE COMING OF THE REVELATION TO THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM



Volume 1, Parts 1.45.1

Abu Sufyan Muhammad Ibn Humayd al-`Abdi informed us on the authority of Ma`mar, he on the authority of Qatadah:

Relating to Allah's words: "And we supported him with the holy Spirit" (Qur'an, 2:87); he said: Gabriel was meant.

Volume 1, Parts 1.45.2

Muhammad Ibn `Umar informed us; he said: Ma`mar Ibn Rashid and Muhammad Ibn `Abd Allah related to me, on the authority of al-Zuhri, he on the authority of `Urwah, he on the authority of `Ayishah; she said:

The beginning of the revelations to the Apostle of Allah, may Allah bless him, was in the form of true dreams. He did not have dream but it came to him like daybreak. She said: He remained in this condition as long as Allah willed. Solitude (khalwat) was liked by him; nothing was dearer to

him. He would retire to the cave of Hirá taking provisions for several nights, after which he returned to his family. Then he would come to Khadijah to take the provisions again until the truth dawned on him while he was in the cave of Hira.

Volume 1, Parts 1.45.3

Muhammad Ibn `Umar informed us; he said: Ibrahim Ibn Isma'il Ibn Abi Habibah, related to me on the authority of Da'wud Ibn al-Husayn, he on the authority of `Ikrimah, he on the authority of Ibn `Abbas he said:

When, at that time, the Apostle of Allah, may Allah bless him, was at Ajjad, he saw an angel, with one foot on the other, in the horizon, and calling: O Muhammad! I am Gabriel, O Muhammadr! I am Gabriel. The Apostle of Allah, may Allah bless him, was terrified. [P. 130] Whenever he raised his head towards the heaven he saw him; so he returned hastily to Khadijah and conveyed this information to her. He said: O Khadijah ! by Allah, I never hated anything so much as idols and sooth-sayers, and I am afraid that I shall myself become a soothsayer. She said: O my uncle's son, never ! Do not repeat this. Verily, Allah will not do this with you, because you fulfil (the obligation of) relationship, speak truth, return things entrusted to you and your character is noble. Then she went to Waraqah Ibn Nawfal and it was the first time that she approached him and told him what the Apostle of Allah, may Allah bless him, had conveyed to her. Thereupon Waraqah said: Verily, your uncle's son is truthful and verily, this is the beginning of his prophethood and that the Archangel (al-Námus al-Akbar) visits him. So, tell him that he should not think but good about himself.

Volume 1, Parts 1.45.4

'Affan Ibn Muslim informed us: Hammad Ibn Salamah informed us on the authority of Hisham Ibn 'Urwah, he on the authority of 'Urwah: Verily, the Apostle of Allah, may Allah bless him, said:

O Khadijah, I see light and hear sounds and I fear I shall be a sooth-sayer. She said: Verily, Allah will not do it with you, O son of `Abd Allah. Verily, you speak the truth, return things entrusted to you and fulfil (obligations of) relationship.

Volume 1, Parts 1.45.5

Yahya Ibn Abbad and `Affan Ibn Muslim informed us; they said: Hammad Ibn Salamah informed us; he said: Ammar Ibn Abi `Ammar informed us; (variation) Yahya Ibn `Abbád (only) said: Hammad Ibn Salamah said: I think (he narrated) on the authority of Ibn `Abbas:

Verily, the Prophet, may Allah bless him, said: O Khadijah I hear sounds and see light and I fear I am mad. She said: O son of `Abd Allah ! Allah will not do it with you. Then she approached Waraqah Ibn Nawfal and related (the incident) to him. He said: If he is true, then he is nomos as in the case of Moses. If I am alive, when he is commissioned (to prophethood) I shall support him, help him and believe in him.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

46. ACCOUNT OF WHAT PORTION OF THE QUR'AN WAS FIRST REVEALED TO HIM AND WHAT WAS SAID TO HIM, PEACE BE ON HIM



Volume 1, Parts 1.46.1

Muhammad Ibn `Umar informed us; he said: Ma`mar Ibn Rashid related, to me on the authority of al-Zuhri, he on the authority of Muhammad Ibn `Abbad Ibn Ja`far; he said:

I heard some learned men saying: The first (verse) revealed to the Prophet, may peace be on him, was:

Read: In the name of thy Lord who createth,

Createth man from a clot,

Read: And thy Lord is the Most bounteous,

Who teacheth by the pen,

Teacheth man that which he knew not". (Qur'an, 96:1-5)

This is the beginning of the revelation, that came to the Prophet, may Allah bless him, on the day of Hira (i.e. the day of the first revelation); then followed the latter portion of the surah as Allah willed.

Volume 1, Parts 1.46.2

Hashim Ibn al-Qasim al-Kinani informed us, Shu`bah informed us on the authority of 'Amr Ibn Dinar, he on the authority of 'Ubayd Ibn `Umayr he said:

The first Surah that was revealed to the Prophet, may peace be on him, was: "Read; In the name of thy Lord who createth". (Qur'an, 96:1)

Volume 1, Parts 1.46.3

Muhammad Ibn `Umar informed us; he said: Ibrahim [P. 131] Ibn Muhammad Ibn Abi Musa related to me on the authority of Dawud Ibn al-Husayn, he on the authority of Ibn Ghatfan Ibn Tarif, he on the authority of Ibn 'Abbas:

Verily, after the first revelation to the Apostle of Allah, may Allah bless him, that came at Hira, it (the coming of revelations) remained suspended for a few days; since he did not see Gabriel, he was much grieved; he went to Thabir and at another time to Hira with the intention of throwing himself down. When the Apostle of Allah, may Allah bless him, was intending to do this from one of these mountains he heard a sound coming from the heaven. The Apostle of Allah, may Allah bless him, paused for a moment because of the thunderous sound, then he raised his head and lo ! it was Gabriel seated in a chair between the earth and the sky. He was saying: 0 Muhammad! Thou art surely the Apostle of Allah, and I am Gabriel. The Apostle of Allah, may Allah bless him, returned, and Allah had cooled his eye and strengthened his heart; then revelations followed one after the other.

Volume 1, Parts 1.46.4

Muhammad Ibn Mus'ab al-Qarqasani informed us: Abu Bakr Ibn `Abd Allah Ibn Abi Maryam informed us:

Verily, the Apostle of Allah, may Allah bless him, said: It was said to me: 0 Muhammad ! your eyes should sleep and your ears should hear and your heart should be reminiscent (of Allah).

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

47. ACCOUNT OF THE AFFLICTION EXPERIENCED BY HIM (PROPHET), MAY ALLAH BLESS HIM, AT THE TIME OF THE COMING OF THE REVELATION

Volume 1, Parts 1.47.1

'Affan Ibn Muslim informed us: Hammad Ibn Salamah informed us: Qatadah and Hunmayd informed us on the authority of al-Hasan, he on the authority of Hittan Ibn 'Abd Allah al-Raqqashi, he on the authority of `Ubadah Ibn al-Samit:

Verily, when revelation dawned upon the Prophet, may Allah bless him, he suffered much pain and his face turned dust-coloured.

Volume 1, Parts 1.47.2

Ubayd Allah Ibn Musa al-`Absi informed us: Isra'il informed us on the authority of Jabir, he on the authority of `Ikrimah; he said:

When the revelation dawned upon the Apostle of Allah, may Allah bless him, he looked fatigued as if overcome by sleep.

Volume 1, Parts 1.47.3

Muhammad Ibn `Umar al-Aslami informed us: Abu Bakr Ibn 'Abd Allah Ibn Abi Sabrah informed us on the authority of Salihi Ibn Muhammad, he on the authority of Abu Salamah Ibn `Abd al-Rahman, he on the authority of Abu Arwa al-Dawsi; he said:

I witnessed the revelation coming to the Prophet, may Allah bless him, while he was riding his beast, it screamed and contracted its fore-legs, and I thought they would break. Sometimes it sat and sometimes it stood up straightening its fore-legs till the burden of the revelation was gone and the (Prophet) got down from it like a string of pearl.

Volume 1, Parts 1.47.4

Hujayn Ibn al-Muthanna informed us: 'Abd al-'Aziz Ibn 'Abd Allah Ibn Abi Salamah informed us on the authority of his uncle that the narration had reached him thus:

Verily, the Apostle of Allah, may Allah bless him, used to say: The revelation dawns upon me in two ways-Gabriel brings it and conveys to me as a man conveys to another man and that makes me restless. And it dawns upon me like the sound of a bell till it enters my heart and this

does not make me restless.

Volume 1, Parts 1.47.5

[P. 132) Ma'n Ibn 'Isa informed us: Malik Ibn Anas informed us on the authority of Hisham Ibn 'Urwah, he on the authority of his father, he on the authority of 'Ayishah:

Verily, al-Harith Ibn Hisham said: O Apostle of Allah ! how does revelation dawn upon you? The Apostle of Allah, may Allah bless him, said: Sometimes it dawns upon me in the form of the ringing of a bell, and that is very hard on me; (ultimately) it ceases and I remember what is said. Sometimes the angel appears to me and speaks and I recollect what he says. 'Ayishah said: I witnessed the revelation dawning upon him on an extremely cold day; when it ceased, I noticed that his forehead was perspiring.

Volume 1, Parts 1.47.6

'Abidah Ibn Humayd al-Taymi informed us; he said: Musa Ibn Abi `Ayishah related to me on the authority of Sa'id Ibn Jubayr, he on the authority of Ibn `Abbas; he said:

When the revelation dawned upon the Prophet, may peace be on him, he felt its pressure. He (Ibn `Abbas) said: He (Gabriel) tutored him and he (Prophet) moved his lips lest he might forget it. Then Allah revealed to him: "Stir not thy tongue herewith to hasten is (to hasten to learn it); Lo ! upon Us (resteth) the putting together thereof and the reading thereof" Lo ! upon Us resteth that tree put together in thy breast; He said The reading thereof i.e., He will make him recite] "And when We read it, follow then the reading", [he (Ibn `Abbas) said: He (Allah) said: keep quiet]; Then lo ! upon Us (resteth) the explanation thereof," (*Qur'an*, 75:16-19) i.e., We will explain it with thy tongue. He (Ibn `Abbas) said: This pleased the Apostle of Allah, may Allah bless him.

Volume 1, Parts 1.47.7

`Affan Ibn Muslim informed us: Abu `Awànah informed us: Musá Ibn Abi `Ayishah informed us, on the authority of Sa'id Ibn Jubayr, he on the authority of Ibn `Abbas:

Relating to Allah's words, `Stir not thy tongue herewith to hasten it, Lo ! upon Us (resteth the) putting together thereof and the reading thereof"; (Ibn `Abbas) said: The Apostle of Allah, may Allah bless him, experienced great pain when the revelation dawned upon Him, so much so that he stirred his lips. Thereupon the High and the Mighty Allah revealed: "Stir not thy tongue herewith to hasten, Lo ! upon us (resteth) the putting together thereof and the reading thereof".

**The putting together in thy breast, then thou wilt read it.
He (Allah) said: "And When We read it follow then the reading";
He (Allah) meant: Listen to it and keep quiet.
He (Allah) said: "Then lo ! upon Us (resteth) the explanation thereof.
"He (Allah) meant: Then lo ! upon Us (resteth) that you will read it.
He (Ibn 'Abbas) said: The Apostle of Allah, may Allah bless him, listened to Gabriel whenever he came and when he left he read it as he was made to read.**

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

48. ACCOUNT OF THE PREACHING OF ISLAM BY THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM



Volume 1, Parts 1.48.1

Muhammad Ibn `Umar informed us: Jàriyah Ibn Abi Imran informed us on the authority of 'Abd al-Rahmán Ibn al-Qasim, he on the authority of his father; he said:

The Apostle of Allah, may Allah bless him, was commanded to preach in full what was revealed to him by Allah and that he should call people towards Allah, which he did secretly for three years, till he was commanded to preach openly.

Volume 1, Parts 1.48.2

Hawdhah Ibn Khalifah informed us: `Awf informed us on the outhority of Muhammad:

(Commenting on the verse), "And who is better in speech than him who prayeth unto his Lord and doeth right, and saith: Lo ! I am of those who surrender (unto Him)"; (Qur'an, 41:33) he said: He is the Apostle of

Allah, may Allah bless him.

Volume 1, Parts 1.48.3

[P. 133] Muhammad Ibn `Umar informed us; he said: Ma`mar Ibn Rashid related to me on the authority of al-Zuhri; he said:

The Apostle of Allah, may Allah bless him, preached Islam secretly and openly, so those from among the youth and the weak people embraced Islam whom Allah willed, till their number grew and the unbelievers among the Quraysh did not deny what he said. When he passed by their assemblies they would point towards him and say: This youth of Banu `Abd al-Muttalib talks of heaven. This state of affairs remained till Allah condemned their deities whom they adored beside Him and mentioned the perishing of their forefathers who had died as unbelievers. Then they looked askance at the Apostle of Allah, may Allah bless him, and turned hostile to him.

Volume 1, Parts 1.48.4

Muhammad Ibn `Umar informed us; he said: Ibrahim Ibn Isma'il Ibn Abi Habibah related to me on the authority of Dawud Ibn al-Hasayn, he on the authority of `Ikrimah, he on the authority of Ibn `Abbas he said:

When the verse, "And warn thy tribe of near kindred," (*Qur'an*, 26:214) was revealed, the Apostle of Allah, may Allah bless him, ascended (the mountain of) al-Safa and said: O people of the Quraysh ! Thereupon the Quraysh said: Muhammad calls (us) at (the mountain) al-Safa. They responded, assembled and said: O Muhammad ! what is the matter? He said: Suppose, I inform you that there is an army behind this mountain, will you believe me? They said: Yes, since you have never been blamed, and we have never found you telling a lie. He said: So I warn you of a severe torment, be ready, O Banu `Abd at-Muttalib! O Banu `Abd Manaf! O Banu Zuhrah! In this way he named all the branches of the Quraysh. (He added): Lo ! Allah has commanded me to warn my tribe of near kindred and lo ! I do not possess any worldly gains, nor a share in hereafter except that you say: There is no god but Allah. He (Ibn `Abbas) said: Aba Lahab said: May you perish ! did you assemble us for this? Allah, the High, the Magnificent, revealed: "The power of Abu Lahab will perish" to the end of the Surah. (*Qur'an*, surah 111)

Volume 1, Parts 1.48.5

Muhammad Ibn `Umar informed us; he said Ibn Mawhab related to me on the authority of Ya`qub Ibn `Utbah; he said:

When the Apostle of Allah, may Allah bless him, and those who were with him, presented Islam to the people and his mission became known at Makkah, some of them began to propagate it. Abu Bakr was propagating it secretly in one side. Sa'id Ibn Zayd was doing the same. 'Uthman was doing the same. 'Umar was preaching openly. Hamzah Ibn 'Abd al-Muttalib and Abu 'Ubaydah Ibn al-Jarrah were (also preaching). The Quraysh became furious. Their jealousy and enmity became open. Some of them openly turned hostile and the others secretly harboured a grudge in their bosoms, but pretended to be non-inimical to him. The persons, who were openly inimical to the Apostle of Allah, may Allah bless him, and his Companions were:

Abu Jahl Ibn Hishàm, Abu Lahab Ibn `Abd al-Muttalib, al-Aswad Ibn 'Abd Yaghuth, al-Harith Ibn Qays Ibn 'Adi the same who is known, as Ibn al-Ghaytalah, Ghaytalah being his mother, al-Walid Ibn al-Mughirah, Umayyah and Ubbyyi sons of Khalaf, Abu Qays Ibn al-Fákih Ibn al-Mughirah, al-'As [P. 134] Ibn Wa'il, al-Nadr. Ibn al- Harith, Munabbih Ibn al-Hajjàj, Zuhayr Ibn Abi Umayyah, al-Sa'ib Ibn Sayfi, Ibn 'Abid, al-Aswad Ibn `Abd al-Asad, al-As Ibn Sa'id Ibn al-`As, al-As Ibn Hàshim, 'Uqbah Ibn Abi Mu'ayt, Ibn al-Asdà al-Hudhali who was turned out by al-Arwà (Bint `Abd al-Muttalib), al-Hakam Ibn al-`As and 'Adi Ibn al-Hamra.

It was because they were his neighbours.

And those who were great enemies of the Apostle of Allah, may Allah bless him, were Abu Jahl, Abu Lahab and 'Uqbah Ibn Abi Mu'ayt.

`Utbah and Shaybah sons of Rabi`ah and Abu Sufyan Ibn Harb were his enemies, but they did not speak ill of him. They were just like the other Quraysh. Ibn Sa'd said: None of them except Abu Sufyàn and al-Hakam embraced Islam.

Volume 1, Parts 1.48.6

Muhammad Ibn `Umar informed us: 'Abd al-Rahman Ibn Abi al-Zinád informed us on the authority of Hishám Ibn `Urwah, he on the authority of his father, he on the authority of 'Ayishah; she said: The Apostle of Allah, may Allah bless him, said:

I was between two bad neighbours, Abu Lahab and 'Uqbah Ibn Abi Mu'ayt. They brought excrements and threw it before my door and they brought offensive material and threw before my door. Then the Apostle of Allah, may Allah bless him, came out and said: O Banu 'Abd Manaf! Is it the (courtesy) of a neighbour? Then he threw it away.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

49. ACCOUNT OF THE COMING OF THE QURAYSH TO ABU TALIB IN CONNECTION WITH THE PROPHET'S AFFAIR, MAY ALLAH BLESS HIM



Volume 1, Parts 1.49.1

Muhammad Ibn `Umar al-Aslami informed us; he said: Muhammad Ibn Lut al-Nawfali related to me on the authority of `Awn Ibn `Abd Allah Ibn al-Hàrith Ibn Nawfal; (second chain) he (Ibn Sa'd) said; `Ayidh Ibn Yahya related to me on the authority of Abu al-Huwayrith; (third chain) he (Ibn Sa'd) said; Muhammad Ibn 'Abd Allah, the son of al-Zuhri's brother related to me on the authority of his father, he on the authority of `Abd Allah Ibn Tha`labah Ibn Su'ayr al-`Udhri; their consolidated narration is:

When the Quraysh witnessed the manifestation of Islam and saw the Muslims sitting round the Ka`bah, they were bewildered. They went to Abu Talib, to whose presence they were admitted. Then they said: You are our chief and noble in descent; have you observed what these fools have done with your brother's son, by abandoning our deities, taunting us and belittling our intelligence? They had brought with them `Umarah Ibn al-Walid Ibn al-Mughirah about whom they said: We have brought a youth of the Quraysh who is handsome, of noble descent, and a poet. We want to hand him over to you so that you may enjoy his support and inheritance and we request you to hand over your brother's son to us so that we may slay him. It will be a source of unity in the family and will bring happiness in the end. Abu Talib said: By Allah, you have not done justice to us; you want to hand over your son to me to be fed by me for you and hand over my brother's son to you to be killed. Is this justice to an humble and poor person? They said: Send for him, we will ask him to judge. [P. 135] Abu Talib sent for him. Thereupon the Apostle of Allah, may Allah bless him, came. He (Abu Talib) said: O my brother's son ! they are your uncles and are the leading men of your tribe, and they have come to ask for justice. The Apostle of Allah, may Allah bless him, said:

Speak, I (am ready to) hear. They said: Leave us and our deities, and we will leave you and your Lord. Abu Tálib said: The (leaders of the) tribe have done justice to you, so accept it. The Apostle of Allah, may Allah bless him, said: Will you like to pledge your word to me, if I give this to you. By that word you will overpower Arabia and the part of Persia that adjoins it. Abu Jahl said: Verily, that word must be advantageous. By your father ! we will repeat it and ten others like it: He said: Say: There is no god but Allah. They grew angry and displeased and got up saying (among themselves): Keep fast to your deities, verily, that is our ultimate objective. It is said that the person who uttered these words was `Ugbah Ibn Abi Mu`ayt. They said: We will not approach him again and it is better if Muhammad is slain deceitfully. On the evening following that night, the Apostle of Allah, disappeared. Abu Talib and his uncles came to his dwelling but did not find him. He (Abu Tàlib) gathered the young men of Banu Hashim and Banu al-Muttalib, and said to them: Every one of you should take a sharp sword, and then follow me. When I enter the Ka'bah every young man of you should select one chief from among them including Ibn al-Hanzaliyah i.e., Abu Jahl; because if Muhammad is slain he cannot be ignorant of it (plot). The young men said: We will do it. In the meantime Zayd Ibn al-Harithah stepped in and saw Abu Talib in this condition. He (Abu Tálib) said: O Zayd ! have you seen my brother's son? He said: Yes, just now I was with him. Abu Talib said: I shall not enter my house unless I see him. Zayd went back hastily till he approached the Apostle of Allah, may Allah bless him, who was in a house near al-Safa talking to his Companions. He conveyed the news to him. The Apostle of Allah, may Allah bless him, came to Abu Talib. He said: O my brother's son ! where had you been and were you all right? He said: Yes. He (Abu Taiib) said: Enter your house. The Apostle of Allah, may Allah bless him, entered (the house). When Abu Tállb got up in the morning he came to the Prophet, may Allah bless him, caught him by hand and stood near the place where the Quraysh used to assemble, and the youth of Banu Hashim and Banu Muttalib were with him. Then he said: O people of the Quraysh! Do you know what I intend to do? They said: No. He conveyed the news to them and said to the young men: Show what is in your hands. They showed; and lo ! everyone had a sharp sword. Then he said: Had you slain him (Prophet), none of you would have remained alive and you and we would have perished. They all ran away and the quickest to run was Abu Jahl.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

50. [P. 136] ACCOUNT OF THE FIRST HIJRAH OF THE COMPANIONS OF THE APOSTLE OF ALLAH, MAY

ALLAH BLESS HIM, TO ABYSSINIA



Volume 1, Parts 1.50.1

Muhammad Ibn `Umar informed us: Hisham Ibn Sa'd informed us on the authority of al-Zuhri; he said:

When the number of the Muslims grew and the faith became known and the subject of common talk, the unbelievers of the Quraysh attacked, tortured and imprisoned them; they wanted to reconvert them. Thereupon the Apostle of Allah, may Allah bless him, said: Be scattered in the earth. They said: Where (are we) to go, O Apostle of Allah? He said: That way, and pointed towards Abyssinia, and it was the dearest of lands to migrate to. Many Muslims migrated; some of them with their families and the others without them. Ultimately they reached Abyssinia.

Volume 1, Parts 1.50.2

Muhammad Ibn `Umar informed us: Yunus Ibn Muhammad al-Zafari informed us on the authority of his father, he on the authority of a man of his tribe; (second chain) he (Ibn Sa`d) said: 'Ubayd Allah Ibn al-`Abbas al-Hudhali informed us on the authority of al-Harith Ibn al-Fudayl; they said:

They (Muslims) migrated secretly and their number consisted of eleven men and four women, till they reached al-Shu`aybah. Some of them were riding while others were walking on foot. When they reached (the coast), luckily two boats of the merchants (were there); they boarded them, paying half a dinar each. Their migration took place in the month of Rajab in the fifth year after the commencement of prophethood of the Apostle of Allah, may Allah bless him. The Quraysh followed them; but when they reached the coast they had boarded (the boats); they did not find them. They (emigrants) said: We landed in Abyssinia where we got the best of neighbours, and were therefore in peace about our faith; we worshipped Allah and we were not hurt, nor we heard any word displeasing to us.

Volume 1, Parts 1.50.3

Muhammad Ibn `Umar informed us; he said: Yunus Ibn Muhammad related to me on the authority of his father; (second chain) he (Ibn Sa`d) said: `Abd al-Hamid Ibn Ja`far related to me on the authority of

Muhammad Ibn Yahya Ibn Habban; he said:

The name of the men and women (who migrated) are (1) 'Uthmàn Ibn 'Affan) with his wife Ruqayyah, the daughter of the Apostle of Allah, may Allah bless him, (2) Abu Hudhayfah Ibn 'Utbah Ibn Rabi`ah with his wife Sahlah, the daughter of Suhayl Ibn 'Amr, (3) al-Zubayr Ibn al-`Awwàm Ibn Khuwaylid Ibn Asad, (4) Mus'ab Ibn `Umayr Ibn Hashim Ibn `Abd Manaf Ibn `Abd al-Dar, (5) `Abd al-Rahman Ibn `Awf Ibn `Abd `Awf Ibn `Abd Ibn al-Harith Ibn Zuhrah, (6) Abu Salamah Ibn `Abd al-Asad Ibn Hilál Ibn `Abd Allah Ibn Makhzum with his wife Umm Salamah, the daughter of Abu Umayyah Ibn al-Mughirah, (7) 'Uthman Ibn Maz`un al-Jumahi (8) 'Amir Ibn Rabi`ah al-`Anzi, the ally of Banu 'Adi Ibn Ka`b with his wife Layla, the daughter of Abu Hathmah, (9) Abu Sabrah Ibn Abi Ruhm Ibn `Abd al`Uzza al-'Amiri, [P. 137] (10) Hatib Ibn `Amr Ibn `Abd Shams, (11) Suhayl Ibn Bayda, a member of the tribe of Banu al-Harith Ibn Fihr, and (12) `Abd Allah Ibn Mas'ud the ally of Banu Zuhrah.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

51. ACCOUNT OF THE CAUSES OF THE RETURN OF THE COMPANIONS OF THE PROPHET, MAY PEACE BE ON HIM, FROM ABYSSINIA



Volume 1, Parts 1.51.1

Muhammad Ibn `Umar informed us; he said: Yunus Ibn Muhammad Ibn Fudalah al-Zafari related to me on the authority of his father; (second chain) he (Ibn Sa'd) said: Kathir Ibn Zayd related to me on the authority of al-Muttalib Ibn 'Abd Allah Ibn Hantab; they said:

The Apostle of Allah, may Allah bless him, had seen his people departing from him. He was one day sitting alone when he expressed a desire: I wish, Allah had not revealed to me anything distasteful to them. Then the Apostle of Allah, may Allah bless him, approached them (Quraysh) and got close to them, and they also came near to him. One day he was sitting in their assembly near the Ka`bah, and he recited: "By the Star when it setteth", (*Qur'an*, 53:1) till he reached, "Have ye thought upon Al-Uzza and Manat, the third, the other". (*Qur'an*, 53:19-20) Satan made him repeat these two phrases: These idols are high and their intercession is expected. The Apostle of Allah, may Allah bless him, repeated them, and he went on reciting the whole surah and then fell in prostration, and the

people also fell in prostration with him. Al-Walid Ibn al-Mughirah, who was an old man and could not prostrate, took a handful of dust to his forehead and prostrated on it. It is said: Abu Uhayhah Sa'id Ibn al-'As, being an old man, took dust and prostrated on it. Some people say: It was al-Walid who took the dust; others say: It was Abu Uhayhah; while others say: Both did it. They were pleased with what the Apostle of Allah, may Allah bless him, had uttered. They said: We know that Allah gives life and causes death. He creates and gives us provisions, but our deities will intercede with Him, and in what you have assigned to them, we are with you. These words pricked the Apostle of Allah, may Allah bless him. He was sitting in his house and when it was evening, Gabriel, may peace be on him, came to him and revised the surah. Then Gabriel said: Did I bring these two phrases. The Apostle of Allah, may Allah bless him, said: I ascribed to Allah, what He had not said.

Then Allah revealed to him: "And they indeed strove hard to beguile thee (Muhammad) away from that wherewith We have inspired thee, that thou shouldst invent other than it against Us; and then would they have accepted thee as a friend.

And if We had not made thee wholly firm thou mightest almost have inclined unto them a little.

Then had We made thee taste a double (punishment) of living and a double (punishment) of dying then hadst thou found no helper against Us. (*Al-Qur'an, 17:73-75. This narration is not acceptable, because none of the first narrators is a Companion. For a detailed discussion see Shibli, Sirat al-Nabi, 1st edition, p. 176*)

Volume 1, Parts 1.51.2

Muhammad Ibn Umar informed us; he said: Muhammad Ibn `Abd Allah related to me on the authority of al- Zuhri, he on the authority of Abu Bakr Ibn `Abd al-Rahman Ibn al-Harith Ibn Hisham; he said:

This prostration became known to people till the news reached [P. 138] Abyssinia and the Companions of the Apostle of Allah, may Allah bless him, that the people of Makkah fell in prostration and joined Islam including al-Walid. Ibn al-Mughirah and Abu Uhayhah who prostrated behind the Prophet, may Allah bless him. The people said: When such persons have joined Islam, who else remains in Makkah? They said: Our relatives are dear to us. So they returned. When they were at a distance of one hour's walk from Makkah, they confronted some horsemen of Kinánah. They inquired about the Quraysh and their affairs. The horsemen said: Muhammad spoke well of their deities, so they followed him, but then they turned apostate. He began to abuse their gods and

they began to harm him. We left them in this struggle. They discussed that they should return to Abyssinia; but then they said: We have reached here, so let us enter (the town), see the Quraysh and visit our families and then return.

Volume 1, Parts 1.51.3

Muhammad Ibn `Umar informed us; he said: Muhammad Ibn `Abd Allah related to me on the authority of al-Zuhri, he on the authority of Abu Bakr Ibn 'Abd al-Rahman; he said:

They entered Makkah and none entered it except under (some one's) protection; Ibn Masud stayed for a short time and returned to Abyssinia.

Muhammad Ibn `Umar said: They had left (Makkah) in the month of Rajab in the fifth year. There they remained in the months of Sha`bàn and Ramadan. The incident of prostration took place in Ramadan, and they returned in Shawwal in the fifth year.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

52. ACCOUNT OF THE SECOND HIJRAH TO ABYSSINIA



Volume 1, Parts 1.52.1

Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us; he said: Sayf Ibn Sulaymàn related to me on the authority of Abu Nujayh; (second chain) he (Ibn Sa'd) said: `Utbah Ibn Jabirah al-Ashhali related to me on the authority of Ya`qub Ibn `Umar Ibn Qatadah he said: I heard an old man of Banu Makhzum relating that he heard Umm Salamah saying; (third chain) he (Ibn Said) said: `Abd Allah Ibn Muhammad al-Jumahi related to us on the authority of his father, he on the authority of `Abd al-Rahman Ibn Sabit; they said:

When the Companions of the Prophet, may Allah bless him, returned to Makkah after the first hijrah, their people treated them harshly and their relatives were cruel to them; they suffered much torture and the Apostle of Allah, may Allah bless him, permitted them to go to Abyssinia a second time. Their second migration was very irksome and they suffered at the hands of the Quraysh much hardship; they tortured them because they were treated well by the Negus. `Uthmàn Ibn `Affan said: O Apostle of Allah ! our first hijrah as well as this second one to Negus has been without your being with us. The Apostle of Allah, may Allah bless him,

said: You are migrating for Allah and for me; and you will have these two migrations at your credit. `Uthman said: O Apostle of Allahe ! this is sufficient for us. The number of persons who migrated this time were eighty-three men and eleven women of the Quraysh and seven others. [P. 139] The emigrants lived with the Negus in Abyssinia in congenial neighbourhood. When they heard of the hijrah of the Apostle of Allah, may Allah bless him, to al-Madinah, thirty-three men and eight women returned. Two men out of them died at Makkah, and seven were imprisoned at Makkah. Twenty-four of them participated in (the battle of) Badr. When it was the seventh year of the hijrah of the Apostle of Allah, may Allah bless him, to al-Madinah, the Apostle of Allah, may Allah bless him, wrote a letter to the Negus asking him to embrace Islam. The letter was dispatched by `Amr Ibn `Umayyah al-Damri. When the letter was read to him, he embraced Islam and said: I would have come to him if I could. The Apostle of Allah, may Allah bless him, wrote to him to wed him (the Prophet) to Umm Habibah Bint Abu Sufyan Ibn Harb; she had migrated to Abyssinia with her husband `Ubayd Allah Ibn Jahsh, who had turned Christian and had died. So the Negus wedded him to her and paid a dower of four hundred dinars to her. The person who acted her wakil was Khálid Ibn Sa'id Ibn al-`As. The Apostle of Allah, may Allah bless him, wrote to him to send those (of his Companions) who had remained there. He did accordingly and boarded them in two boats with `Amr Ibn Umayyah al-Damri. They landed at Bawla which is also known as al-Jar. Then they hired beasts and reached al-Madinah. There they learnt that the Apostle of Allah, may Allah bless him, was at Khaybar. They went to him and found that Khaybar was conquered. The Apostle of Allah, may Allah bless him, said to the Muslims to include them in (dividing) their shares (of booty). They did accordingly.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

53. ACCOUNT OF THE BLOCKADE BY THE QURAYSH OF THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM, ALONG WITH THE BANU HASHIM IN A MOUNTAIN-PASS



Volume 1, Parts 1.53.1

Muhammad Ibn `Umar Ibn Wáqid informed us; he said: Abu Bakr Ibn 'Abd Allah Ibn Abi Sabrah related to me on the authority of Isbaq Ibn `Abd Allah, he on the authority of Abu Salamah al-Hadrami, he on the authority of Ibn `Abbas; (second chain) Mu'adh Ibn Muhammad al-Ansàri related to me on the authority of `Asim Ibn `Umar Ibn Qatádah; (third chain) Muhammad Ibn Abd Allah related to us on the authority of

al-Zuhri, he on the authority of Abu Bakr Ibn `Abd al-Rahmán Ibn al-Háarith Ibn Hisham; (fourth chain) he (Ibn Sa`d) said: `Abd Allah Ibn `Uthmán Ibn Abi Sulaymán Ibn Jubayr Ibn Mutim related to us on the authority of his father; their consolidated narration is; they said:

When the news of the treatment of Ja`far and his companions by the Negus and his honouring them reached the Quraysh, it filled them with resentment, and they grew angry with the Apostle of Allah, may Allah bless him, and his Companions. They decided to assassinate the Apostle, of Allah, may Allah bless him, and they drew up a document against the Háshimites, to the effect that they would have no matrimonial relations with them, nor commercial connections, and would not mix with them. The person who drew up this document was Mansur Ibn `Ikrimah al-`Abdari. (Subsequently) his hands withered. They suspended the document inside the Ka`bah. [P. 140] Some of them said: It was in the custody of Umm al-Julás Bint Mukharribah al-Hanzaliyah, the maternal aunt of Abu Jahl. They blockaded Banu Háshim in the Shi'b of Abu Talib on the night when the new moon of Muharram of the seventh year after the call to the prophethood, was sighted. Banu al-Muttalib Ibn `Abd Manaf took refuge with Abu Talib in his mountain pass along with Banu Hàshim. Abu Lahab joined the Quraysh and supported them against the Banu Hàshim and Banu al-Muttalib. The Quraysh stopped food-grain and other necessities (from reaching them). They (Háshimites etc.) did not come out except during the season (of pilgrimage), until the severity of the blockade became so intense that the screams of their children could be heard from behind the mountain pass. Some of the Quraysh were happy at this, while others felt sorry. (The latter) said: See, how Mansur Ibn `Ikrimah has suffered. They remained in the mountain pass for three years, then Allah revealed to His Apostle the affair of that document and also that the white ants had consumed that portion which related to cruelty and tyranny and had left what referred to Allah.

Volume 1, Parts 1.53.2

`Ubayd Allah Ibn Musa informed us: Isra'il informed us on the authority of Jábir, he on the authority of Muhammad Ibn `Ali and `Ikrimah; they said:

Every thing in the document was consumed except: In Thy name 0 Allah.

Volume 1, Parts 1.53.3

`Ubayd Allah Ibn Musa informed us, Isra'il informed us on the authority

of Jabir; he said:

An old man of the Quraysh of Makkah, with whose grandfather was the document, related to me: Everything in the document except: In thy name O Allah: was effaced.

The narration is linked with the previous narration of Muhammad Ibn `Umar: The Apostle of Allah, may Allah bless him, mentioned this to Abu Talib; Abu Talib related it to his brothers. They went to the mosque (Ka'bah); Abu Talib said to the unbelieving Quraysh: Lo ! my brother's son has informed me, and he has never spoken a lie before me, that Allah made the white ants consume your document. They destroyed the portion relating to cruelty and persecution and there had remained the portion having the name of Allah. If my brother's son be true, then you should give up your evil intentions; and if he is a liar, I shall hand him over to you, and you may slay him or let him live. They said: You have done justice to us. They sent for the document and opened it, and Lo ! it was as the Apostle of Allah, may Allah bless him, had said. It fell down from their hands and their heads were lowered. Then Abu Talib said: Why should we be besieged and blockaded; the matter is now clear. Then he and his companions entered the Ka`bah through its curtains and prayed: O Allah! support us against those who perpetrate cruelties on us, sever relationship with us and make lawful what is forbidden about us. Then they retired to the mountain-pass. Some of the Quraysh reproached them for preventing provisions reaching [P. 141] the Háshimites. Those were Mut'im Ibn 'Adi, `Adi Ibn Qays, Zam`ah Ibn al-Aswad, Abu al-Bakhtari Ibn Háshim and Zuhayr Ibn Abi Umayyah. They put on their arms, and went to Banu Hàshim and Banu al-Muttalib and asked them to return to their houses. They did accordingly. When the Quraysh noticed it, they were bewildered and they realized that they could not leave them without supporters. Their emergence from the mountain pass was in the tenth year.

Volume 1, Parts 1.53.4

`Ubayd Allah Ibn Musa informed us: Isrá'il informed us on the authority of Jábir, he on the authority of Muhammad Ibn 'Ali; he said:

The Apostle of Allah, may Allah bless him, and his people remained in the mountain pass for two years; and al-Hakam said: They remained there for three years.

54. ACCOUNT OF THE CAUSES OF THE VISIT JOURNEY OF THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM, TO AL-TAIF



Volume 1, Parts 1.54.1

Muhammad Ibn `Umar informed us on the authority of Mubammad Ibn Salih Ibn Dinar, `Abd al-Rahman Ibn `Abd al-`Aziz and al-Mundhir Ibn `Abd Allah, he on the authority of some of his companions, he on the authority of Hakim Ibn Hiram; (second chain) he (Ibn Sa`d) said: Muhammad Ibn `Abd Allah related to us on the authority of his father, he on the authority of `Abd Allah Ibn Tha'labah Ibn Su`ayr; they said:

`Abu Talib and Khadijah expired within a period of one month and five days between their deaths; thus two calamities befell the Apostle of Allah, may Allah bless him. He, therefore, stayed in his place, going out only rarely. The Quraysh had now apparently succeeded in what they had not succeeded so far, and had not even cherished any hopes. Abu Lahab received this information and came to him, and said 0 Muhammad ! do what you like and what you were doing when Abu Talib was alive. By al-Lât ! no body will have access to you till I die. Ibn al-Ghaytalah abused the Prophet, may Allah bless him; so Abu Lahab approached him and abused him. He ran away crying: 0 people of the Quraysh! Abu `Utbah has become apostate. When the Quraysh came to Abu Lahab, he said: I have not abandoned the faith of `Abd al-Muttalib, but I shall defend my brother's son if he is persecuted till he does what he wants. They said: Well done ! very good ! you have done justice to the demand of kinship. The Apostle of Allah, may Allah bless him, remained in this condition for several days. He used to go out and come back and no person from among the Quraysh interfered with him. They were afraid of Abu Lahab. 'Uqbah Ibn Abi Mu'ayt and Abu Jahl Ibn Hisham came to Abu Lahab and said to him: Has your brother's son informed you where the abode of your father is? Abu Lahab said to him: 0 Muhammad ! where is the abode of `Abd al-Muttalib? He said: Near his people. Abu Lahab went to them and said: I asked him and he has said: Near his people. They said: He believes, that he is in hell. Then he said: 0 Muhammad ! will `Abd al-Muttalib enter the hell? The Apostle of Allah, may Allah bless him, said: Yes and whoever dies on what `Abd al-Muttalib died (*i.e. in the faith of `Abd al-Muttalib*) will enter hell. Thereupon Abu Lahab said: I shall not cease to be hostile to you till eternity, [P. 142] since you believe that `Abd al-Muttalib is in hell. He and the Quraysh began to treat him harshly.

Volume 1, Parts 1.54.2

Muhammad Ibn `Umar informed us; he said: `Abd al-Rahmán Ibn `Abd al-`Aziz related to me on the authority of Abu al-Huwayrith, he on the authority of Muhammad Ibn Jubayr Ibn Mut`im; he said:

When Abu Talib died, the Quraysh, turned hostile to the Apostle of Allah, may Allah bless him, and became bold in his opposition; so he went to al-Ta'if with Zayd Ibn Harithah; this happened a few days before the end of Shawwàl of the tenth year from his being commissioned to prophethood.

Muhammad Ibn `Umar giving another chain said: He stayed there for ten days and there was no leading person whom he did not approach and talk to. They did not respond and fearing that their youngmen (would respond), they said: 0 Muhammad ! go from our city and proceed to the place where your mission has been accepted. They induced their foolish men to pelt him with stones till the feet of the Apostle of Allah, may Allah bless him, bled; Zayd Ibn Harithah shielded him. Ultimately he (Zayd) was wounded in his head. Thereupon the Apostle of Allah, may Allah bless him, returned to Makkah full of grief. Not a single man had responded to him except a woman. At Nakhlah, (*Nakhlah al-Shámiyah and al-Yamaniyah were two valleys at a distance of one night's journey from Makkah*) he was offering his night prayers when a party of the genii consisting of seven members of Nasibin (*Nasibin was the headquarter of the tribe of Rabi'ah*) passed by him. They heard him reciting the Sarah al-Jinn (no. 72). The Apostle of Allah, may Allah bless him, was not aware of their presence till the verse, "And when We inclined toward thee (Muhammad) certain of the jinn, who wished to hear the Qur'àn" (*Qur'an, 46:29*) was revealed to him. It refers to those jinn who inclined towards him at Nakhlah. He halted at Nakhlah for a few days. Zayd Ibn Harithah said: How will you enter there, referring to the Quraysh: they have banished you? He said: 0 Zayd! verily, Allah will make for us a way in what you see, and verily Allah is the supporter of His faith and helper of His Prophet". Then he retired to Hira and sent a person (who was) a member of the khuza`ah to Mut`im Ibn `Adi (with the message): I came under your protection. He said: Yes. He called his sons and people and said: Put on your arms and take position near the pillars of the Ka`bah. I have promised protection to Muhammad. Thereupon the Apostle of Allah, may Allah bless him, entered (the town) with Zayd Ibn Harithah and approached the Ka`bah. Mut`im Ibn `Adi stood on his steed and proclaimed: 0 people of the Quraysh! I have taken Muhammad in my protection, so none should attack him. The Apostle of Allah, may Allah bless him, went to the Rukn (Black stone), kissed it and offered two rak'ahs of prayer and returned to his dwelling while Mut`im Ibn `Adi and his sons were encircling him.

55. ACCOUNT OF THE MI`RAJ (ASCENSION), AND THE PRAYERS BEING MADE OBLIGATORY



Volume 1, Parts 1.55.1

Muhammad Ibn `Umar informed us on the authority of Abu Bakr Ibn 'Abd Allah Ibn Abi Sabrah and others [P. 143] of his preceptors; they said:

The Apostle of Allah, may Allah bless him, used to pray to Allah to show him the paradise and the hell. On the night of Saturday, 27 Ramadan, eighteen months before Hijrah, while the Apostle of Allah, may Allah bless him, was sleeping alone in his house, Gabriel and Michael came to him and said: Come to (the place for which) you have prayed to Allah. Both of them took him between Maqam (Ibrahim) and Zamzam and there a ladder was brought. It was very beautiful to look at. They ascended to the heavens with him from sky to sky where he met the Prophets, till he reached Sidrah, and he was shown the heaven and the hell. The Apostle of Allah, may Allah bless him, said: When I reached the seventh heaven I did not hear (any sound) except the creaking of pens; and five (daily) prayers were made obligatory. Gabriel (may peace be on him) came down and offered prayers with the Apostle of Allah, may Allah bless him, at their timings.

56. ACCOUNT OF THE NIGHT JOURNEY OF THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM, TO BAYT AL-MUQADDAS



Volume 1, Parts 1.56.1

Muhammad Ibn `Umar al-Aslami informed us; he said: Usámah Ibn Zayd al-Laythi related to me on the authority of `Amr Ibn Shu`ayb, he on the authority of his father, he on the authority of his (`Amr's) grand-father; (second chain) he (Ibn Sa`d) said: Musa Ibn Ya`qub al-Zam`i related to me on the authority of his father, he on the authority of his (Musa's) grand-father, he on the authority of Umm Salamah; (third chain) Musà said: Abu al-Aswad related to me on the authority of

`Urwah, he on the authority of `Ayishah; (fourth chain) Muhammad Ibn `Umar said: Ishag Ibn Hazim related to me on the authority of Wahb Ibn Kaysàn, he on the authority of Abu Murrah the mawla of `Aqil, he on the authority of Umm Hani daughter of Abu Tálib (fifth chain) he (Ibn Sa`d) said: `Abd Allah Ibn Ja`far related to me on the authority of Zakariya Ibn `Amr, he on the authority of Abu Mulaykah, he on the authority of Ibn `Abbas and others; their consolidated narrations are:

The Apostle of Allah, may Allah bless him, was taken by night on the seventeenth night of First Rabi` before Hijrah, and one year before the blockade in the mountainpass of Abu Talib, to Bayt al-Muqaddas. The Apostle of Allah, may Allah bless him, said: I was mounted on a beast whose size was between a donkey and a mule, with two wings in its thighs, which came up to its hoofs and were set in them. When I went near it to ride, it became restive. Thereupon Gabriel placed his hand on its head and said: 0 Buràq ! are you not ashamed of what you are doing? By Allah no servant of Allah has ridden you before Muhammad, more honoured in the sight of Allah. It felt ashamed till it was covered with sweat, and became calm; then I muounted it. It moved its ears, and the earth shrank to such an extent that its hoofs (seemed to touch its surface) at the end of the range of our sight, It had a long back and long ears. Gabriel accompanied me and he never lost touch with me nor did I till we reached Bayt al-Muqaddas; and al-Buraq reached its halting place. It was tied there and it was the place where the beasts [P. 144] of the Prophets were tied before the Apostle of Allah, may Allah bless him. He (Prophet) said: I saw the Prophets who had assembled there for me. I saw Abraham, Moses and Jesus and, I thought there must be some one to lead them (in prayers); Gabriel made me go forward till I offered prayers in front of them and inquired from them (about their mission). They said: We were commissioned with Unity (of Allah).

Some of them (narrators) said: The Prophet, may Allah bless him, had disappeared that night, so the members of family of `Abd al-Muttalib went out to search him. Al-`Abbas went to Dhu Tuwa and began to shout: 0 Mubammadp! 0 Mubammad! The Apostle al Allah, may Allah bless him, said: I am here. He said: 0 my mother's son! You have worried the people since the (beginning of the) night, where had you been? He said: I am coming from Bayt al-Muqaddas. He said: In one night? He said: Yes. He said: Did you experience anything which was not good? He said: I did not experience anything but good. Umm Hani said: He was taken on this journey from our house. He slept that night with us; he offered al-`Isha prayers, and then he slept. When it was pre-dawn we awoke him (to offer) morning (prayers). He got up and when he offered morning prayers he said: 0 Umm Hàni! I offered al-Ishá prayers with you as you witnessed, then I reached Bayt al-Muqaddas and offered prayers there; then I offered morning prayers before you. After this he

got up to go out; I said to him: Do not relate this to the people because they will belie you and harm you. He said: By Allah I shall relate to them and inform them. They wondered at it and said: We have never heard a thing like this. The Apostle of Allah, may Allah bless him, said to Gabriel; O Gabriel ! my people will not confirm it. He said: Abu Bakr will testify to it; and he is al-Siddiq. The narrator added: Many people who had embraced Islam and offered prayers went astray. (The Prophet continued,) I stood at al-Hijr, visualised Bayt al-Muqaddas and described its signs. Some of them said: How many doors are there in that mosque? I had not counted them so I began to look at it and counted them one by one and gave them information concerning them. I also gave information about their caravan which was on the way and its signs. They found them as I had related. Allah, the Almighty, the Great, revealed: "We appointed the vision which We showed thee as an ordeal for mankind". (*Qur'an*, 17:63) He (Ibn Sa'd) said: It refers to the vision of the eye which he saw with the eye.

Volume 1, Parts 1.56.2

Hujayn Ibn al-Muthanna informed us: `Abd al-`Aziz Ibn `Abd Allah Ibn Abi Salamah informed us on the authority of `Abd Allah Ibn al-Fadl, he on the authority of Abu Salamah he on the authority of Abu Hurayrah; he said:

The Apostle of Allah, may Allah bless him, said: I found myself in al-Hijr while the Quraysh were putting questions about my nocturnal Journey. They asked me about Bayt al-Muqaddas which I had not fully recollected, so I became nervous like which I had never been. Allah brought it before me and I was looking at what they were asking about; and so I informed them. I was shown the group of the Prophets and lo! Moses was standing and offering prayers, and lo ! he appeared to be hardworking as if he was a member of the tribe of (Azd) Shanu'ah, lo! `Isa Ibn Maryám was offering prayers standing, and the person most resembling him is `Urwah (P.145] Ibn Masud al-Thaqafi, and lo! Ibrahim was offering prayers standing and the person most resembling him is your companion, referring to himself. When it was the time of prayer I led them. When I had finished the prayers, a person said to me; O Muhammad ! it is Malik, the warden of hell, salute to him. I turned to him, and he was the first to offer me greetings (salám).

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

57. ACCOUNT OF THE DA`WAH OF THE APOSTLE OF

ALLAH, MAY ALLAH BLESS HIM, TO THE TRIBES OF ARABIA DURING THE SEASONS (OF PILGRIMAGE)



Volume 1, Parts 1.57.1

Muhammad Ibn `Umar informed us; he said; Ayyub Ibn al-Nu'man related to me on the authority of his father, he on the authority of `Abd Allah Ibn Ka`b Ibn Malik; (second chain) he (Ibn Sa'd) said: Muhammad Ibn `Abd Allah related to us on the authority of al-Zuhri; (third chain) he (Ibn Sa`d) said: Muhammad Ibn Salih related to me on the authority of 'Asim Ibn 'Umar Ibn Qatadah and Yazid Ibn Ruman and others; they said:

The Apostle of Allah, may Allah bless him, remained concealed at Makkah in the first three years of his commission to prophethood. In the fourth year he declared it and invited the people to embrace Islam, continuing it for ten years. In every season (of pilgrimage) he used to approach the pilgrims at their halting places, `Ukaz, Majannah and Dhu al-Majaz, and asked them to protect him so that he might convey to the people the message of his Lord, and in return they would get a place in paradise. But he did not find anyone to support him or respond to his appeal. Again, he approached each tribe in its halting place saying: O people ! say, there is no god but Allah; you will prosper and become masters of Arabia, and the Persians will surrender before you in humiliation, and if you believe you will become kings in paradise. Abu Lahab who followed him and would say: Do not obey him, since he has become a lying Sabi. Consequently they made the worst of retorts to the Apostle of Allah and maltreated him. They said: Members of your family and tribe know you well and they have not followed you. They talked with him and quarrelled with him. He would, however, invite them towards Allah and say: O Allah ! if thou hadst willed they would not have been as they are.

(The narrators say): The names of the tribes whom the Apostle of Allah, may Allah bless him, approached, and invited (to embrace Islam) and to whom he presented himself (for protection) were related to us. They were Banu Amir Ibn Sa`sa`ah, Muharib Ibn Khasafah, Fazarah, Ghassan, Murrah, Hanifah, Sulaym, 'Abs, Banu Nadr, Banu al-Bakka, Kindah, Kalb, al-Harith Ibn Ka`b, `Udhrah and al-Hadarimah. None of them responded to him.

58. ACCOUNT OF THE INVITATION (DU`A) OF THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM, TO AL-AWS AND AL-KHAZRAJ



Volume 1, Parts 1.58.1

Muhammad Ibn `Umar informed us; he said: Nàfi` Ibn Kathir related to me on the authority of `Abd al-Rahman Ibn al-Qasim Ibn Muhammad, he on the authority of his father, he on the authority of `Ayishah; (second chain) he (Ibn Sa`d) said: Ishaq Ibn Ibrahim Ibn Abi Mansur related to us on the authority of Ibrahim Ibn Yahyá Ibn Zayd Ibn Thabit, he on the authority of Umm Sa`d Bint Sa`d Ibn Rabi', (third chain) he (Ibn Sa'd) said: Dàwud Ibn `Abd al-Rahmàn al-`Attar related to us on the authority of `Abd Allah Ibn `Uthmàn Ibn Khuthaym, he on the authority of Abu al-Zubayr, he on the authority of Jábir; (fourth chain), he (Ibn Sa'd) said: Hisham Ibn Sa'd related to us on the authority of Zayd Ibn Aslam, he on the authority of his father, he on the authority of `Umar Ibn al-Khattàb; (fifth chain) he, (Ibn Sa`d) said: Usamah Ibn Zayd Ibn Aslam related to me on the authority of Abu Muhammad Nàfi; he said; I heard Abu Hurayrah (saying), (sixth chain) he (Ibn Sa`d) said: `Ubayd Ibn Yahyà related to me on the authority of Mu'adh Ibn Rifa`ah Ibn Ràfi`, he on the authority of his father, he on the authority of his (Mu'adh's) grand-father; (seventh chain) he (Ibn Sa'd) said: Muhammad Ibn Sàlih related to me on the authority of 'Asim Ibn `Umar Ibn Qatadah, he on the authority of Mahmud Ibn Labid; their consolidated narrations are; they said:

The Apostle of Allah, may Allah bless him, remained at Makkah calling the tribes towards Allah and asking them every year, at Majannah, `Ukáz and Mina, to give him protection so that he might convey the message of his Lord and they in return might have an abode in paradise! None of the Arabian tribes responded to him. He was maltreated and abused till Allah willed to propagate His creed and support His Prophet and to fulfil what He had promised. So He led him (the Prophets) to a tribe of al-Ansar whom He wanted to honour. He (Prophet) approached one of them while they were shaving their heads. He sat by his side and called them to Allah and recited the Qur'an before them. They responded to the call of Allah and His Apostle. They hurried up, and beleived, confirmed, protected, supported and helped him. They had long eloquent tongues and sharp swords for men. There is a difference of opinion as to who was the first of al-Ansàr to join the fold of Islam and to respond. They related: There was one man or two men. They have also related: There was none before the six (known). They have also related: The first to embrace Islam were (a group of) eight persons. We have stated all this

before. They mentioned that the first among al-Ansàr to embrace Islam was Asad Ibn Zuràrah and Dhakwan Ibn `Abd Qays. They had gone to Makkah to get one of them be declared superior by `Utbah Ibn Rabi`ah. He said to them: This almusalli (one who offers obligatory prayers) has diverted our attention from other affairs, and he believes that he is a messenger of Allah. He (Ibn Sa`d) said: Asad Ibn Zuràrah and Abu al-Haytham Ibn Al-Tayyihan were speaking of the unity of Allah in Yathrib. Dhakwàn Ibn 'Abd Qays said to As'ad Ibn Zuràrah when he heard the words of `Utbah: Leave him, this is your creed. So they went to the Apostle of Allah, may Allah bless him, and he asked them to embrace Islam, which they accepted. Then they returned to al-Madinah and As'ad met Abu al-Haytham Ibn al-Tayyihan and informed him of his joining the fold of Islam. He related to him the words of the Apostle of Allah, may Allah bless him, and to what he invited. Thereupon Abu al-Haytham said: I bear witness with you that he is the Apostle of Allah, and he embraced Islam.

It is said that Rafi` Ibn Malik al-Zurqï and Mu`adh Ibn `Afra went to Makkah to perform `Umrah and they were informed of the affair of the Apostle of Allah, may Allah bless him. They went to him, and he asked them to embrace Islam; they joined the fold of Islam. In this way these two were the first to embrace Islam. They came to al-Madinah and the first mosque, where the Qur'an was recited, was the mosque of Banu Zurayq.

It is said: The Apostle of Allah, may Allah bless him, came out from Makkah and passed by a group of the people of Yathrib, who had halted at Mina. They were eight; the members of Banu al-Najjar were, Mu'adh Ibn `Afra and As'ad Ibn Zurarah; the members of Banu Zurayq were, Rafi' Ibn Málík and Dhakwàn Ibn 'Abd Qays; the members of Banu Salim were `Ubadah Ibn al-Sàmit and Abu `Abd al-Rahman Yazid Ibn Tha`labah; one member of `Abd al-Ashah was Abu al-Haytham Ibn al-Tayyihàn, the ally of Balla; and one member of Banu 'Amr Ibn 'Awf was `Uwaym Ibn Sà'idah. The Apostle of Allah, may Allah bless him, preached Islam before them and they embraced it. The Apostle of Allah, may Allah bless him, said to them: Support me so that I may convey to the people the message of my Lord. They said: O Apostle of Allah ! we will do it for Allah and His Apostle. You must know that we are disunited, being enemies of each other, nursing mutual hatred, and only a year back there was the war of Bu`àth, in which we fought and killed each other. If we remain so (undivided), there will be no united effort for you, so let us go to our tribes, may Allah bring peace amidst us, and we will wait on you at the next season (of pilgrimage).

It is said: The Apostle of Allah, may Allah bless him, went out during

the season (of pilgrimage) and met six members of al-Ansar. He stood near them and asked: Are you the allies of the Jews? They said: Yes. Then he called them to Allah and preached Islam to them, and recited the Qur'an before them. They joined the fold of Islam; they are: from Banu al-Najjar; As'ad Ibn Zuràrah and `Awf Ibn al-Harith Ibn 'Afra; from Banu Zurayq Rafi Ibn Hadidah, from Banu Haram Ibn Ka`b, 'Uqhah Ibn `Amir Ibn Malik, from Banu Salamah was Qutbah Ibn `Amir Ibn Hadidah, from Hasám Ibn Ka`b, Uqbah Ibn `Amir Ibn Nàbi, and from Banu 'Ubayd Ibn `Adi Ibn Salamah, Jabir Ibn 'Abd Allah Ibn Ri'àb and none had preceded before them.

Muhammad Ibn `Umar said: It is the best proved of what we have heard and it is confirmed by the consensus of opinion.

Volume 1, Parts 1.58.2

Muhammad Ibn `Umar informed us; he said: Zakariya Ibn Zayd related to me on the authority of his father; he said:

There are six persons, one of whom is Abu al-Haytham Ibn al-Tayyihàn.

Hereafter the narration is connected with the preceding one; they said: Then they came to al-Madinah and called upon their people to embrace Islam; he who liked it embraced Islam and there was not a single house of al-Ansár in which the Apostle of Allah, may Allah bless him, was not remembered.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

59. ACCOUNT OF FIRST AL-`AQABAH - THE TWELVE (PERSONS)



About them (twelve persons) there is no difference (of opinion).

Volume 1, Parts 1.59.1

Muhammad Ibn `Umar informed us, he said: Muhammad Ibn Sálìh related to me on the authority of 'Asim Ibn `Umar Ibn Qatadah, he on the authority of Mahmud Ibn Labid; (second chain, he (Ibn Sa`d), said: Yunus Ibn Muhammad al-Zafari related to us on the authority of his father; (third chain) he (Ibn Sa`d) said: `Abd al-Hamid Ibn Ja`far related

to me on the authority of his father and Yazid Ibn Abu Habib; they related on the authority of Abu al-Khayr, he on the authority of `Abd al-Rahmán Ibn `Usaylah al-Sunabihi, he on the authority of `Ubádah Ibn al-Samit; they said:

It was in the year following the year in which the Apostle of Allah, may Allah bless him, had met the party of six members, that the party of twelve members met him, and the occasion is known as al-`Aqabah al-'Ula. They were: from the Banu al-Najjar were As'ad Ibn Zurarah `Awf and Mu`ádh the two sons of al-Harith and their mother was `Afrà; from the Banu Zurayq were Dhakwan Ibn `Abd Qays and Ràfi' Ibn Malik; from the Banu `Awf Ibn al-Khazraj were `Ubádah Ibn al-Sámit, and Abu `Abd al-Rahmán Yazid Ibn Tha`labah; from the Banu `Amir Ibn `Awf was `Abbas Ibn `Ubàdah Ibn Nadlah; from the Banu Salamah was `Uqbah Ibn `Amir Ibn Nabi; and from the Banu Sawad was Qutbah Ibn `Amir Ibn Hadidah. All these ten belonged to al-Khazraj and there were two persons of al-Aws. They were Abu al-Haytham Ibn al-Tayyihan of (the tribe of) Balla, an ally of Banu `Abd al-Ashhal, and `Uwaym Ibn Sa`idah, a member of Banu 'Amr Ibn `Awf. They pledged support (to the Prophet) taking an oath, prescribed for women: "We will not associate partners with Allah, we will not steal, will not live in adultery, will not kill our children, will not calumniate knowingly and will not disobey commands". (Qur'an, 60:12) The Prophet of Allah said: If you fulfill, paradise will be for you, and as to those of you who fall short of it, it rests with Allah, that He may torment them and if He likes He may forgive them. Fighting had not been ordained upto that time. Then they returned to al-Madinah, and Allah manifested Islam. As'ad Ibn Zuràrah used to call together in at-Madinah those who had embraced Islam. Al-Aws and al-Khazraj wrote to the Apostle of Allah, may Allah bless him: Send a reader of the Qur'an to teach us. He sent Mus`ab Ibn `Umayr al-`Abdari to them. He lived with As'ad Ibn Zuràrah and taught them to recite the Qur'an. Some of them (narrators) narrated that Mus`ab used to call them together. Then he (Mus`ab) came with seventy of them and met the Apostle of Allah, may Allah bless him, during the season (of pilgrimage).

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

60. ACCOUNT OF SECOND AL-`AQABAH WHEN SEVENTY PERSONS OFFERED BAY'AH TO THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM

Volume 1, Parts 1.60.1



Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us; he said: Muhammad Ibn Yahya Ibn Sahl related to me on the authority of his father, he on the authority of his (Muhammad's) grandfather, he on the authority of Abu Burdah Ibn Niyàr; (second chain) he (Ibn Sa`d) said: Usamah Ibn Zayd al-Laythi related to me on the authority of `Ubadah Ibn al-Walid Ibn 'Ubadah Ibn al-Sámit, he on the authority of `Ubadah Ibn al-Samit; (third chain) he (Ibn Sa`d) said: `Abd Allah Ibn Yazid related to me on the authority of Abu al-Baddah Ibn `Asim, he on the authority of 'Abd al-Rahmán Ibn 'Uwaym Ibn Sa'idah, he on the authority of his father; (fourth chain) he (Ibn Sa`d) said: 'Ubàyd Ibn Yahya related to me on the authority of Mu'ádh Ibn Rifa`ah; (fifth chain) he (Ibn Sa`d) said: Ibn Abi Habibah related to me on the authority of Dawud Ibn al-Husayn, he on the authority of Abu Sufyán; (sixth chain) he (Ibn Sa`d) said: Ibn Abi Sabrah related to me on the authority of al-Harith Ibn al-Fadl, he on the authority of Sufyán Ibn Abi al-`Awjá (seventh chain) he (Ibn Sa`d) said: Muhammad Ibn Sálìh related to me on the authority of `Asim Ibn `Umar Ibn Qatadah, and Yazid Ibn Ruman; their narrations are mixed up; (*Dakhala hadith ba`dihim fi hadithba'd*) they said:

When the period of pilgrimage set in, the Companions of the Apostle of Allah, may Allah bless him, who had embraced Islam, approached each other to obtain promises of going on pilgrimage and waiting on the Apostle of Allah, may Allah bless him. By that time Islam had become fully known in al-Madinah. Then a party of seventy or a man or two more emerged with a party of al-`Aws and al-Khazraj numbering five hundred persons. They came to the Apostle of Allah, may Allah bless him, at Makkah and greeted the Apostle of Allah, may Allah bless him. He promised to meet them at Mina during the days of al-Tashrig (*i.e. 9 to 12 Dhu al-hijjah*) on the night of al-nafr al-awwal, (*i.e. 12 Dhu al-hijjah*) when the people had started dispersing. (He asked them to meet him) in the mountain pass to the right, which is below `Aqabah, when coming down from Mina, and where a mosque has been erected, and is at this time in existence. He had ordered them not to wake any sleeping person nor to wait for an absentee. He (Ibn Sa`d) said:

After it was calm, the people reached there, single or in two's, and the Apostle of Allah, may Allah bless him, had reached the place before all others, accompanied by al-'Abbas Ibn `Abd al-Muttalib; besides him there was no one else with him. The first person who appeared before the Apostle of Allah, may Allah bless him, was Rafi' Ibn Malik al-Zurqi, then the rest of the seventy came. There were two women with them. As`ad Ibn Zuràrah said: The first person to speak was al-`Abbas Ibn `Abd al-Muttalib. He said: O people of al-Khazraj! You have invited Muhammad to what you have invited him. Muhammad is the most respected person

in his kinsmen. By Allah, amidst us those who follow him (naturally) defend him, and those of us who do not follow him (also) defend him to maintain the honour of kinship. Muhammad has rejected (the offers of) all people other than you. If you are strong, forbearing, experienced in warfare and capable of facing the enmity of the Arabs who will strike at you as if by a single bow, then you think over the matter, consult among yourselves and do not be disunited; do every thing collectively; and the most direct speech is the best of speeches. Al Barà Ibn Ma'rur said: We have listened to what you have said: Had there been some other idea in our mind we would have expressed it. We mean to fulfil (our promises) and want truth, and we are ready to sacrifice our lives for the Apostle of Allah, may Allah bless him. He (Ibn Sa'd) said:

The Apostle of Allah, may Alliih bless him, recited the Qur'an before them, and then he called them towards Allah and persuaded them to accept Islam, mentioning the object for which they had assembled. Al-Bara Ibn Ma'rur responded to him by accepting the faith and testified to his words. Then he said: O Apostle of Allah! Take an oath of allegiance from us as we are a people belonging to a circle, who have inherited nobility from their ancestors. It is said: The first person to speak was Abu al-Haytham Ibn al-Tayyihán and he responded to what the Apostle of Allah, may Allah bless him, had preached to them. He testified to his words. They said: We shall accept him even though we lose our property and our noblemen are slain. They were talking in confusion. Al-'Abbas Ibn 'Abd al-Muttalib who was holding the Apostle of Allah, may Allah bless him, by hand, said: Speak in a low tone because spies are watching us. Let your elders come forward so that we may discuss with them. Verily, we fear your own people will turn against you. When you have taken oath of allegiance go to your places. Then al-Bara Ibn Ma'rur made a speech and al-'Abbas Ibn 'Abd al-Muttalib answered it, on which he (al-Bará) said: O Apostle of Allah ! stretch your hand. So the first person who put his hand in the hand of the Apostle of Allah, may Allah bless him, was al-Barà Ibn Ma'rur. It is also said: The first person who put his hand in the hand of the Prophet was Abu al-Haytham Ibn al-Tayyihan. It is also said: It was As'ad Ibn Zuràrah. Then all the seventy persons put their hands in his hands and pledged help. The Apostle of Allah, may Allah bless him, said:

Verily, Moses chose twelve naqibs from the Israelites, (so twelve will be chosen from amongst you); none of you should grudge him who is chosen, because Gabriel choses for me. When he had chosen them, he said to them: You are the custodians of others like the Hawaris (*Hawaris were the twelve apostles sent by Jesus to preach Christianity*) of Jesus, son of Mary, and I am the custodian of my people. They said: Yes. When they had taken the oath of allegiance and the ceremony was over, Satan was

heard crying over al-'Aqabah in a loud voice: O people of al-Akhshib (mountains of Makkah and Mina), do you know that Muhammad and his apostates have joined hands to fight with you. Thereupon the Apostle of Allah, may Allah bless him, said: Get to your camel saddles. Al-'Abbas Ibn 'Ubàdah Ibn Nadlah said: O Apostle of Allah ! by Him Who commissioned you with truth, if you like it we are ready to fall on the people in Mina with our swords. None except him had sword with him that night. The Apostle of Allah, may Allah bless Him, said: We are not commanded to do it (fight), so disperse and go to your camel-saddles. They dispersed and went to their camel-saddles. When it was morning a party of the elite and nobility of the Quraysh came and entered the camp (shi'b) of al-Ansar and said: O people of al-Khazraj ! (information) has reached us that you met our man last night and have promised him on oath to fight with us. By Allah, there is no tribe in Arabia, fighting against whom is more hateful to us than yours. He (Ibn Sa'd) said:

Every one of the heathens of al-Khazraj began to swear by Allah that no such thing had happened and that they did not know of any such occurrence. Ibn Ubayyi said: This is false; my people could not have ventured to do such a thing without taking my permission at Yathrib, and what prevented them from consulting me here? When the Quraysh left the place, al-Bara Ibn Ma'rur departed, and on reaching Batn Yájaj he joined his people who were believers. The Quraysh had in the meantime begun pursuing them. They went in each direction, but did not go in the direction of al-Madinah. They had sent parties who found Sa'd Ibn 'Ubàdah. They tied his hand on his neck with a rope of the camel-saddle and began to beat him and dragged him, catching his hair which were long; ultimately they brought him to Makkah. Then Mut'im Ibn 'Adi and al-Háarith Ibn Umayyah Ibn 'Abd Shams came there and got him released. When al-Ansar lost Sa'd Ibn 'Ubddah they talked about going out to recover him. In the meantime Sa'd appeared before them and all the people returned to al-Madinah.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

61. ACCOUNT OF THE STAY OF THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM, AT MAKKAH, FROM HIS BEING COMMISSIONED TO PROPHETHOOD TO THE HIJRAH



Volume 1, Parts 1.61.1

Anas Ibn `Iyàd, Yazid Ibn Harun and `Abd Allah Ibn Numayr informed us; they said: Yahya Ibn Sa'id informed us on the authority of Sa'id Ibn al-Musayyib:

Verily, the Apostle of Allah, may Allah bless him, received the (first) revelation of the Qur'an at the age of forty-three years and remained in Makkah (after it) for ten years.

Volume 1, Parts 1.61.2

Anas Ibn `Iyàd informed us on the authority of Rabi`ah Ibn Abu `Abd al-Rahman, he on the authority of Anas Ibn Malik; he said:

Verily, the Apostle of Allah, may Allah bless him, remained in Makkah for ten years.

Volume 1, Parts 1.61.3

`Ubayd Allah Ibn Musa and al-Fadl Ibn Dukayn informed us; they said: Sufyàn informed us on the authority of Yahya Ibn Abi Kathir, he on the authority of Abu Salamah; he said: 'Ayishah and Ibn 'Abbas related to me:

Verily, the Apostle of Allah, may Allah bless him, remained in Makkah for ten years, during which period the Qur'án was revealed to him, and he stayed at al-Madinah (also) for ten years.

Volume 1, Parts 1.61.4

Musa Ibn Dawud informed us, saying: Ibn Lahi`ah informed us on the authority of Yazid Ibn Abi Habib:

Verily, the Prophet, may Allah bless him, remained in Makkah for ten years and left it in the month of Safar and arrived at al-Madinah in the month of the First Rabi`.

Volume 1, Parts 1.61.5

Yahya Ibn `Abbad and `Affàn Ibn Muslim informed us; they said: Hammád Ibn Salamah informed us; `Ammar Ibn Abi Ammar the mawlà

of Banu Háshim informed us on the authority of Ibn `Abbas; he said:

The Apostle of Allah, may Allah bless him, remained in Makkah for fifteen years (out of which) for seven years he perceived effulgence and (divine) light and heard sounds; and for eight years he received revelations. `Affan added in his narration that he stayed at al-Madinah for ten years.

Volume 1, Parts 1.61.6

`Abd Allah Ibn Numayr informed us: Al-`Ala Ibn Sàlih informed us on the authority of al-Minhal Ibn `Amr, he on the authority of Sa'id Ibn Jubayr; (he said): Verily, a man came to Ibn 'Abbas and said:

The Apostle of Allah, may Allah bless him, received revelations for ten years at Makkah and for ten years at al-Madinah. He said: Who says this thing? Revelations dawned upon him at Makkah for fifteen years or more.

Volume 1, Parts 1.61.7

Isma'il Ibn Ibrahim al-Asadi informed us on the authority of Abu Raja; he said:

I heard al-Hasan, and he recited: "And it is a Qur'an that We have divided, that thou mayst recite it unto mankind at intervals, and We have revealed it by successive revelations". (*Qur'an, 17:106*) He (Ibn `Abbas) said: Allah revealed the Qur'an in parts in succession, one part before the other, since He knew it will last for ever among the people. It has reached us that between its first and last parts there was a difference of eighteen years. It was being revealed at Makkah for eight years before migration to al-Madinah, and for ten years there.

Volume 1, Parts 1.61.8

Rawh Ibn `Ubadah informed us: Hisham Ibn Hassan informed us on the authority of `Ikrimah, he on the authority of Ibn `Abbas; he said:

The Apostle of Allah, may Allah bless him, stayed at Makkah, after he had been commissioned (to prophethood) for thirteen years (during which) he was receiving revelations, and then he was commanded to

migrate.

Volume 1, Parts 1.61.9

Rawh Ibn 'Ubadah informed us: Zakariya Ibn Ishaq informed us on the authority of `Amr Ibn Dinar, he on the authority of Ibn `Abbas; he said:

The Apostle of Allah, may Allah bless him, stayed at Makkah for thirteen years.

Volume 1, Parts 1.61.10

Kathir Ibn Hisham, Musa Ibn Dawud and Musá Ibn Ismá'il informed us; they said: Hammad Ibn Salamah informed us on the authority of Abu Hamzah; he said:

I heard Ibn `Abbas saying: The Apostle of Allah, may Allah bless him, stayed at Makkah for thirteen years, (while he) was receiving revelation.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

62. ACCOUNT OF THE GIVING OF PERMISSION BY THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM, TO MUSLIMS FOR MIGRATION TO AL-MADINAH



Volume 1, Parts 1.62.1

Muhammed Ibn `Umar al-Aslami informed us; he said: Ma`mar Ibn Rashid related to me on the authority of al-Zuhri, he on the authority of Abu Umamah Ibn Sahl Ibn Hunayf and 'Urwah, (the latter) on the authority of `Ayishah; they (Abu `Umamah and 'Urwah) said:

When the party of seventy persons returned, the Apostle of Allah, may Allah bless him, was much pleased that Alláh had provided him with supporters and had helped him through men of martial spirit and valour. In the meantime the unbelievers had intensified their tyranny on Muslims since they had learnt of their migration. Consequently they had rendered their life miserable. They committed cruelties and showered abuses which they had not yet used. The Companions of the Apostle of Allah, may Allah bless him, complained to him and asked him to permit

them to migrate. He said: I have been shown the place of your migration I have been shown a tract of moorland full of date-palms between two stony places. Had al-Sarát been the place of date-palms and moorland, I would have said it was this. He waited for a few days and looked happy when he came to his Companions and said: I have been informed of the place of your migration; it is Yathrib; he who likes may go to it. The people began preparations helping and supporting each other and keeping it a secret. The first person from among the Companions of the Apostle of Allah, may Allah bless him, to arrive at al-Madinah was Abu Salamah Ibn `Abd al-Asad. After him came 'Amir Ibn Rabi'ah with his wife Layla Bint Abi Hathmah. She was the first woman to arrive at al-Madinah. Then the Companions of the Apostle of Allah, may Allah bless him, came in a group. They stayed in the houses of Ansàrs who provided them with shelter and supported and helped them. Salim the mawla of Abu Hudhayfah used to lead the Muhàjirs in prayer at Quba before the arrival of the Apostle of Allah, may Allah bless him. When the Muslims came out to migrate to al-Madinah, the Quraysh behaved rabidly towards them, fought them and became angry with those of their young men who had left.

The Ansàrs after having offered hay'ah to the Apostle of Allah, may Allah bless him, at al-`Aqabah on the second occasion, had retired to al-Madinah. After the first batch of immigrants had reached Quba, some of them (Ansàrs) came to Makkah and then migrated with the companions; they are known as Immigrant Ansàrs. (*Muhajrun Ansariyun, they had come to Makkah to return to al-Madinah as muhajirs, so that they might get the reward of hijrah.*) Their names are Dhakwán Ibn `Abd Qays, 'Uqbah Ibn Wahb Ibn Kaldah, al-'Abbas Ibn `Ubadah Ibn Nadlah and Ziyàd Ibn Labid. (Subsequently) all the Muslims migrated to al-Madinah and none remained at Makkah, except the Apostle of Allah, may Allah bless him, Abu Baker and `Ali, besides those who were imprisoned or were ill or too weak to migrate.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts I

63. ACCOUNT OF THE DEPARTURE OF THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM, AND ABU BAKR, ON HIJRAH TO AL-MADTNAH



Volume 1, Parts 1.63.1

Muhammad Ibn `Umar informed us; he said: Ma`mar related to me on the authority of al-Zuhri, he on the authority of `Urwah, he on the

authority of `Ayishah; (second chain) he (Ibn Sa`d) said: Ibn Abi Habibah related to me on the authority of Dawud Ibn al-Husayn Ibn Abi Ghatfán, he on the authority of Ibn 'Abbas; (third chain) he (Ibn Sa`d) said: Qudamah Ibn Musa related to me on the authority of `Avishah Bint Qudámah; (fourth chain) he (Ibn Sa'd) said: `Abd Allah Ibn Muhammad Ibn `Umar Ibn `Ali Ibn Abi Talib related to me on the authority of his father, he on the authority of 'Ubayd Allah Ibn Abi Rafi`, he on the authority of `Ali; (fifth chain) he (Ibn Sa'd) said: Ma`mar related to me on the authority of al-Zuhri, he on the authority of 'Abd al-Rahmán Ibn Malik Ibn Ju`shum, he on the authority of Suraqah Ibn Ju`shum; their narrations are mixed up; they said:

When the infidels found that the Companions of the Apostle of Allah, may Allah bless him, had sent their children and descendants to al-Aws and al-Khazraj, they realised that they were resourceful people possessing martial spirit, so they began to entertain fears of the departure of the Apostle of Allah, may Allah bless him. They assembled in the Dar al-Nadwah and none of them who had prudence and sagacity abstained from attending the meeting and expressing his opinion about this matter. Iblis attended the meeting in the guise of an old man of Najd and his sword was hanging by his side. They discussed the affair of the Apostle of Allah, may Allah bless him and every one gave his opinion; Iblis rejected each in turn, not approving any of them. 'At length Abu Jahl said: Let us select a dexterous and sturdy person from every tribe of the Quraysh and supply him with a sharp sword, and all of them should strike him simultaneously. The blood feud will thus be shared by all of them, and Banu 'Abd Manaf will not be in a position to decide what to do. He (Ibn Sa`d) said: The Najdi said: The excellent opinion of this youth is from Allah ! this is the real opinion, and there is no other better than this! They agreed on this and dispersed. Gabriel came to the Apostle of Allah, may Allah bless him, and revealed this information and asked him not to sleep in his bed that night. The Apostle of Allah, may Allah bless him, went to Abu Bakr and said: Allah has permitted me to set out. Thereupon Abu Bakr said: (What about my) accompanying you, O Apostle of Allah! The Apostle of Allah, may Allah bless him, said: Yes. Abu Bakr said: My father and mother be sacrificed for you ! take one of these two beasts of burden. The Apostle of Allah said: (I shall take it after paying) the price. Abu Bakr had purchased them from the flock of Banu Qushayr for eight hundred dirhams. The Apostle of Allah, may Allah bless him, took one of them; it was (named) al-Qaswa.

He (Prophet) asked `Ali to sleep in his bed that night. 'Ali passed the night there, having covered (himself) with the red Hadrami sheet in which the Apostle of Allah, may Allah bless him, used to sleep. A group of the Quraysh assembled there and began peeping through the crevices

in the door, and sat in ambush with the intention of (seizing him by) his clothes. They were consulting as to which of them was to attack the person sleeping in the bed. (In the meantime) the Apostle of Allah, may Allah bless him, came out, and they were sitting at the door; he took a handful of dust and sprinkled at their heads and recited:

"Yasin. By the wise Qur'an. Lo ! thou art of those sent. On a straight path. A revelation of the Mighty, the Merciful, That thou mayst warn a folk whose fathers were not warned, so they are heedless. Already hath the word proved true of most of them, for they believe not. Lo ! We have put on their necks carcans reaching unto the chins, so that they are made stiff necked. And We have set a bar before them and a bar behind them, and (thus) have covered them so that they see not. Whether thou warn them or thou warn them not, it is alike for them, for they believe not".
(*Qur'an*, 36:1-10)

The Apostle of Allah, may Allah bless him, passed by then. Then a person said: What are you waiting for? They said: (For) Muhammad. He said: You are disappointed and have suffered a loss. By Allah, he passed by you and sprinkled dust at your heads. They said: By Allah ! we did not notice him. They stood up, removing dust from their heads; they were Abu Jahl, al-Hakam Ibn Abi al-'As, 'Ugbah Ibn Abi Mu'ayt, al-Nadr Ibn al-Harith, Umayyah Ibn Khalaf, Ibn al-Ghaytalah, Zam'ah Ibn al-'Aswad, Tu'aymah Ibn 'Adi, Abu Lahab, Ubayyi Ibn Khalaf and Nubayh and Munabbih, sons of al-Hajjaj. When it was morning, 'Ali got up from his bed. They enquired from him about the Apostle of Allah, may Allah bless him. He said: I have no information. The Apostle of Allah, may Allah bless him, went to the house of Abu Bakr and stayed there in the night; at last they set out, went to the cave of Thawr and entered it. A spider span, cobweb, some parts of which covered others. The Quraysh made a frantic search for the Apostle of Allah, may Allah bless him. They even came to the entrance of the cave, but some one among them said: Verily, spiders haunt this place from before the birth of Muhammad; and they returned.

Volume 1, Parts 1.63.2

Muslim Ibn Ibrahim informed us: 'Awn Ibn 'Amr al-Qaysi, brother of Riyah al-Qaysi informed us: Abu Mus'ab al-Makki informed us; he said:

I went to Zayd Ibn Arqam, Anas Ibn Malik and al-Mughirah Ibn Shu'bah and heard them talking among themselves: The Prophet, may Allah bless him, passed the night in the cave. Allah commanded a tree to grow in front of the Prophet, may Allah bless him, which concealed him. (Similarly) Allah commanded the spider which span its cobweb and thus

concealed him. (In the same way) Allah commanded two wild pigeons, and they began to live at the mouth of the cave. The youth of the Quraysh one person from each tribe with their sword, clubs and sticks approached (the cave), and they were only (at a distance of) forty cubits from the Prophet, may Allah bless him; the first among them noticed the two pigeons, and so he withdrew. His companions said to him: Why did you not look into the cave? He said: I noticed two wild pigeons at the mouth of the cave, from which I concluded that there was none inside it. He (Ibn Sa'd) said: The Prophet, may Allah bless him, had heard his voice and realized that Allah had kept them away. Then the Prophet, may Allah bless him, wished good for them (pigeons) and in reward they were shifted to the sanctuary of Allah (the Ka'bah).

The narration is in continuation of the previous one; they said: Abu Bakr had a flock of goats and `Amin Ibn Fuhayrah used to graze them. He used to bring the flock of goats to them by night and they used to milk them. In the morning he got, mixed up with the people. 'Ayishah said: We prepared nice provision and put it in a vessel, and Asma Bint Abi Bakr cut her waistband into pieces and tied it with one and closed the mouth of the water-bag with another; since then she was called "she of two waist-bands". (*Dhu al-Nataqayn*) The Apostle of Allah, may Allah bless him, and Abu Bakr, passed three nights in the cave, and `Abd Allah Ibn Abi Bakr stayed with them in the night. Abu Bakr hired a man of Banu al-Duwil to lead them by unfrequented routes. His name was `Abd Allah Ibn Urayqit, and he was a unbeliever, but they trusted him, and set out. `Amir Ibn Fuhayrah accompanied them. While `Abd Allah Ibn Urayqit led them he recited rajaz. The Quraysh did not know whither the Apostle of Allah, may Allah bless him, had gone, till they heard the voice of a Jinn from the lower Makkah, whose body was not visible. May Allah, the Lord of the people, confer the best reward on the two Companions, who had a nap in the tent of Umm Ma`bad. They alighted there with virtue and departed; he succeeded who became the Companion of Muhammad.

Volume 1, Parts 1.63.3

Al-Harith informed us; (second chain) he (Ibn Sa`d) said: More than one of my masters (ashab) related to me, that is, Muhammad Ibn al-Muthanná al-Bazzáz and others; they said: Muhammad Ibn Bishr Ibn Muhammad al-Wasiti whose patronymic was Abu Ahmad al-Sukkari informed us: `Abd al-Malik Ibn Wahb al-Madhhaji informed us on the authority of al-Hurr Ibn al-Sayyah, he on the authority of Abu Ma`bàd al-Khuzá'i:

Verily, the Apostle of Allah, may Allah bless him, migrated from Makkah to al-Madinah along with Abu Bakr; 'Amir Ibn Fuhayrah, the mawlá of Abu Bakr and their guide `Abd Allah Ibn Urayqit al-Laythi; they passed by the tents of Umm Ma`bad al-Khuzà'i, who was stout and sturdy and kept herself covered. She sat in front of her tent providing food and water (to the people). They asked her to sell some dates and meat to them. But there was nothing with her because the people were suffering from famine and drought. She said: If we had something with us, you would not have gone without hospitality. Thereupon the Apostle of Allah, may Allah bless him, noticed a goat tied in a corner of the tent. He said: O Umm Ma`bad! what about this goat? She said: It has remained behind the flock because it is weak. He said: Does it give milk? She replied: It is too weak (to give any milk). He said: Will you permit me to milk it? She said: My father and mother be sacrificed for you, I do permit, if you find any milk with it. The Apostle of Allah, may Allah bless him, asked the goat to be brought before him and touched its udder and recited in the name of Allah, O Allah! Bless her through this goat. He (Ibn Sa`d) said: It (goat) stretched its legs, its udder became saturated (with milk), which it yielded. Then he (Prophet) asked for a large utensil which could contain milk sufficient for all of them. He milked the goat and there were foams in it. He, then, made her drink till she drank to satisfaction and then he made his Companions drink till they too were satisfied; and he, may Allah bless him, drank the milk in the end. He (Ibn Seel) said: He (the Prophet) remarked that the person who provides the drink (sáqi) should take in the end. Then they drank a second time and were satisfied. Then he milked it again and gave it to her. Then they set out. After a short time her husband Abu Ma`bad came in leading his goats which were feeble, lean and thin without fat. When he saw the milk he was surprised. He said: Where from did you get this milk, in spite of the fact that there was no goat in the house capable of yielding it? She said: By Allah, this is due to a blessed man of this description who passed by us. He said: I believe he is the some person of the Quraysh tribe who is being pursued, so give his detailed description, O Umm Ma`bad. She said: I noticed a man whose cleanliness was manifest, whose face was bright and lustrous, whose habits were nice, who was not a glutton, who was free from the blemish of a short neck and small skull, who was handsome, having black eyes and thick eye-lashes, whose voice was distinct, whose eyes were large with black spots (pupils), very black, and white spot (apple), very white, whose eyebrows were thick and whose neck was high and whose beard was profuse. When he was quiet, he commanded respect and when spoke, the beauty of his speech became express. His speech was like a string of pearls, and very sweet. The last words uttered by him were neither brief, suppressing the sense, nor superfluous and unnecessary. From a distance his voice was very clear and he appeared handsome, and when he was close, he became sweet and more handsome. His stature was not too tall nor too short, it was middle sized. He was the loveliest of all the three to

look at, and most honoured of them. His Companions were surrounded him. When he spoke, they lent their ears to his words, and when he commanded, every one obeyed it. He was neither frowning nor loquacious. He (Abu Ma'bad) said: By Allah ! he was the Qurayshite whose affair has been mentioned to us. O Umm Ma'bad ! if I had witnessed him, I would have asked him to accompany him and I shall do it if get an opportunity:

In the morning a loud voice was heard in Makkah between the earth and the heaven. The speaker, was not visible. He recited.

May the Lord of the people grant good reward to the two Companions who stayed in the tents of Umm Ma'bad.

They alighted in this land and set out from here and he who became the Companion of Muhammad would have salvation.

O people of Qusayyi what happened to you that Allah did not make you do that which you could get good reward and authority.

Ask your sister about her goat and the utensil, and if you ask (even) the goat, it will give answer to you.

He called her with a dry goat which yielded him milk with foam and fat.

He left it there yielding milk, so that those who came, passed by and stayed there might be satiated.

In the morning the people were in search of the Prophet. They entered the tents of Umm Ma'bad till they joined the Prophet, may Allah bless him.

He (Ibn Sa'd) said: Hassán Ibn Thábit made a repartee and said:

The people are at a loss whose Prophet leaves them, and the people are blessed to whom he goes in the morning and in the evening.

He set out from a people whose sagacity is in question and went to a people with fresh effulgence.

Will the misguided people, who denied (his Prophethood) because of want of sight be equal to those who perceives guidance from a guide?

He is a Prophet who perceives what people do not perceive around him, and he recites the Book of Allah in every assembly.

If he says some thing about the unseen, its implementation comes by the noon of the day or the following day.

May Abu Bakr be greeted on his good fortune of being in his company. He is fortunate whom Allah decrees to be fortunate.

May Banu Ka'b be congratulated because of the position of their young women whose abode is a refuge for the Muslims. `Abd al-Malik said: It has been conveyed to us that Umm Ma'bad migrated and went to the Prophet, may Allah bless him, and embraced Islam.

The Apostle of Allah, may Allah bless him, came out from the cave on the night of Monday, when four nights of the month of First Rabi' had

passed. Then he had a siesta at Qudayd on Tuesday. When they set out from there, Suraqah Ibn Malik Ibn Ju`shum confronted them. He was riding a horse when the Apostle of Allah, may Allah bless him, cursed him, and the legs of his horse sank (under the ground). He said: O Muhammad ! pray to Allah to set my horse free and I shall return from here and I shall make those also return who are behind me. He (Prophet) did (pray) and the legs of the horse were freed. He (Suraqah) returned and found the people coming in search of the Apostle of Allah, may Allah bless him, to whom he said: Go back, I have searched him on behalf of you. He is not there and you know well my skill in recognising the foot-prints. Therefore they returned.

Volume 1, Parts 1.63.4

'Uthmàn Ibn `Umar informed us on the authority of Ibn 'Awn, he on the authority of `Umayr Ibn Ishaq; he said:

The Apostle of Allah, may Allah bless him, set out, and Abu Bakr was with him. Suraqah Ibn (Malik Ibn) Ju`shum confronted them but the legs of his horse sank (in the ground). Thereupon he said: O you two ! pray to Allah for me and (I promise) not to repeat this. They prayed for him, but he repeated and again his horse sank. He again said: Pray for me and I shall not repeat it. He (Ibn Sa'd) said: He offered them provisions and a ride. They said; yourself is sufficient for us. He said: I shall do that.

The narration is now connected with the original one (i.e. of Muhammad Ibn `Umar). He (Ibn Sa'd) said: The Apostle of Allah, may Allah bless him, passed through al-Kharrar; then he passed through Thaniyyat al-Marah; then he passed through Laqf and passed by Madlajah Laqf; then he crossed Madlajah Mijáj; then he passed through Marjah Mijaj, then Batn Marjah, then Batn Dhat Kashd (or Kishd), then al-Hadá'id, then al-Adhàkhir, then Batn Righ, where he offered Maghrib (sunset) prayers. Then he crossed Dhu Salam, then he passed through Madlajah, then al-'Uthaniyah; then he passed Batn al-Qahah, and descended down al-'Arj; then he passed through al-Jadawàt, then through al-Ghàbir to the right of Rakubah, then he descended down Batn al-'Aqiq till he reached al-Jathjàthah. Then he said: Who will lead us to Banu 'Amr Ibn `Awf, although he was not yet near al-Madinah? Then he proceeded by the way of al-Zabyi until he emerged at al-'Usbah. As the Muhàjirs (immigrants) were expecting the arrival of the Apostle of Allah, may Allah bless him, they used to go out in the morning with al-Ansar to Zuhr Harrah al-'Usbah and waited for his appearance till forenoon. When the sun became very hot they returned to their houses. The day on which the Apostle of Allah, may Allah bless him, reached was Monday, and two nights of the month of First Rabi` had passed; it is also said that

twelve nights had passed. They were waiting as usual but when the sun became too hot they returned to their houses. In the meantime a Jew cried from above his castle in a loud voice: O Banu Qaylah ! here is your master; he has arrived; they came out, and lo ! there was the Apostle of Allah with his three Companions. The voice, 'Allah is great', could be heard at (the quarter of) Banu `Amr Ibn `Awf. The Muslims began to arm themselves. When the Apostle of Allah, may Allah bless him, reached Quba, the Apostle of Allah, may Allah bless him, sat down, and Abu Bakr stood up to speak to the people. The Muslims came to greet the Apostle Allah, may Allah bless him. The Apostle of Allah, may Allàh bless him, stayed with Kulthum Ibn al-Hidm. This is the approved narrator lib our view. He used to talk with his Companions at the residence of Sa'd Ibn Khaythamah, which was know as Manzibal `Uzzab. He stayed with Sa'd Ibn Khaythamah.

Volume 1, Parts 1.63.5

`Affan Ibn Muslim informed Hammed 1bn Salamah informed us on the authority of Thabit, he on the authority of Annas:

Verily Abu Bakr was no rider with the Prophet, may Allah bless him, between Makkah and al Madinah. As Abu Bákr used to ivisit Syria he was known, but the Prophet was not known their. Therefore they said: 0 Abu Bakr ! who is this youth before you? He said: He is the one who leads me. When they came close to al-Madinah; they got down at al Harrah and sent for al-Ansar. They came and said: Stay (here), you are safe and secure. He (Anas) said: I saw him on the day he entered al-Madinah, and I never saw a day brighter and more shining than the day on which he entered al-Madinah; and I saw him on the day he breathed his last, and no day was darker and more terrible than the day on which he expired.

Volume 1, Parts 1.63.6

Hashim Ibn al-Qasim al-Kinani informed us; Abu Ma'sha informed us on the authority of Abu Wahb the mawla of Abu Hurayrah, he said:

The Apostle of Allah, may Allah bless him, rode behind Abu Bakr on his she-camel. He (Abu Wahb) said: Whenever a person met him (on the way) and asked him as to who he was, he replied: I am a searcher in search. Then he asked. Who is behind you? He replied: He is the leader who leads me.

Volume 1, Parts 1.63.7

Muslim Ibn Ibrahim informed us: Ja`fár Ibn Sulayman informed us; he said: Thabit al-Bunàni informed us on the authority of Anas Ibn Malik; he said:

The day when the Apostle of Allah, may Allàh bless him, entered a1-Madinah, every thing looked very bright.

Volume 1, Parts 1.63.8

Wahb Ibn Jarir Ibn Hazim informed us; Shu'bah informed us on the authority of Abu Ishaq, he on the authority of al-Barà; he said:

The Prophet, may Allah bless him, came to al-Madinah. I did not see a day of more happy than that of the arrival of the Prophet, may Allah bless him, so much so that I heard the women, the children and slave-girls saying: This is the Apostle of Allah, and he has come, he has come!

Volume 1, Parts 1.63.9

Yahya Ibn `Abbád and 'Affan Ibn Muslim informed us; they said: Shu`bah informed us; he said: Abu Ishaq informed us: He said: I heard al-Bara saying:

The first from among the Companions of the Apostle of Allah who came to us were Mus'ab, Ibn `Umayr and Ibn Umm Maktum. They began to teach the Qur'an to the people. Then came in Ammar, Bilal and Sa'd. He (al-Bara) said: Then `Umar Ibn al-Khattab came with a party of twenty persons. Then came the Apostle of Allah, may Allah bless him. He (al-Bará) said: I never saw the people expressing more joy than on that occassion. I noticed babies and children saying: This is the Apostle of Allah, who has come to us. He came after I had learnt the Sarah, "Praise the name of thy Lord the Most High," (*Qur'an, surah 87*) and some Mufassa1 Surah, (*The surahs from 49 to 114 of the Qur'an are known as Mufasssal*).

Volume 1, Parts 1.63.10

'Abd al-Wahháb Ibn `Ata, al-'Ijli informed us: 'Awf informed us on the

authority of Zurarah Ibn Awfa. he said: `Abd Allah Ibn Salám said:

When the Apostle of Allah, may Allah bless him, arrived at al-Madinah, people ran to him, and it was said: The Apostle of Allah has arrived. He (Ibn Salam) said: I came along with other people to have a glance of him. When I saw the face of the Apostle of Allah, may Allah bless him, lo ! it was not the face of a liar. He (Ibn Salam) said: The first words I heard him speak were: O people ! make the greetings widespread, serve food, maintain relationship, offer prayers while people are sleeping and (in recompense) enter heaven in peace.

Volume 1, Parts 1.63.11

'Affán Ibn Muslim informed us: `Abd al-Warith informed us: Abu al-Tayyah informed us on the authority of Anas Ibn Malik; he said:

The Apostle of Allah, may Allah bless him, arrived and alighted in upper Madinah with the tribe known as Banu 'Amr Ibn `Awf. There he remained for fourteen nights, then he sent for a party of Banu al-Najjar. They came to him with their swords girded. Anas said: I am visualizing the scene (even now) of the Banu al-Najjar surrounding the Apostle of Allah, may Allah bless him, and Abu Bakr, as his co-rider, until he alighted in the courtyard of Abu Ayyub.

Volume 1, Parts 1.63.12

Abu Ma`mar al-Minqari informed us: Abd al-Warith informed us: `Abd al-'Aziz Ibn Suhayb informed us on the authority of Anas Ibn Malik; he said:

The Prophet of Allah, may Allah bless him, came to al-Madinah and he was co-rider with Abu Bakr. He (Anas) said: Abu Bakr looked an old man (shaykh) and was known and the Prophet looked young (shab) (*The Prophet was senior to Abu Bakr by two years*) and was not known. He (Anas) said: A person met Abu Bakr and asked him: O Abu Bakr! Who is this man before you? He said: This man leads me on the path. He (Anas) said: The person guessed that helped him on the road while he only meant the path of virtue. He (Anas) said: Abu Bakr turned aside and lo ! there was a horseman who joined them. So he said: O Prophet of Allah ! this horseman has reached us. He (Anas) said: The Prophet of Allah, may Allah bless him, turned (to him) and said: O Allah ! throw him down. He (Anas) said: His horse threw him down. Then it stood neighing. He (Anas) said: Then he (horseman) said: O Prophet of Allah ! command me

as you like. He (Anas) said: Then he (Prophet) said: stay at your place and do not let any one reach us. He (Anas) said: In the first part of the day he was fighting against the Apostle of Allah, may Allah bless him, and by the close of the day he was armed to fight for him. He (Anas) said: The Prophet of Allah, may Allah bless him, alighted by the side of al-Harrah and sent for the Ansàr. They came to the Prophet of Allah, may Allah bless him, greeted him, and said: Now you ride in safety and you will be obeyed. He (Anas) said: The Prophet of Allah, may Allàh bless him, rode and they accompanied him armed. He (Anas) said: People in al-Madinah were saying: The Prophet of Allah has come, the Prophet of Allah has come. The people looked at the Prophet of Allah and said: The Prophet of Allah, may Allàh bless him, has come. He (Anas) said: He moved on till he alighted by the side of the house of Abu Ayyub. He (Anas) said: 'Abd Allah Ibn Salam was conversing with the members of his family, and was gleaning (dates) from the date-palm for his family when he heard of the Prophet arrival. He hurried and wanted to keep aside (the basket) in which he was collecting (dates), but could not do it and came to him with it. He heard (the words of) the Prophet of Allah, may Allah bless him; then he returned to his family. The Prophet of Allah, may Allah bless him, said: Which of the houses of our family is nearer? He (Anas) said: Abu Ayyub said: O Prophet of Allah ! this is my house, and this is my door way. He (Anas) said: He (Prophet) said: Make a place for our siesta. He (Anas) said: Then he went in and made room for their siesta. Then he (went and) came back and said: O Prophet of Allah! I have made room for your siesta, come, and by the blessing of Allah, have a siesta.

He (Ibn Sa'd) said: The narration is from here connected with the first one. They said: The Apostle of Alláh, may Allah bless him, stayed with Banu `Amr Ibn `Awf on Monday, Tuesday, Wednesday, and Thursday. He set out on Friday and offered Jum`ah prayers at (the place of) Banu Salim, it is said: He remained with Banu `Amr Ibn `Awf for fourteen nights; when it was Friday and the day had advanced, he asked for his she-camel. The Muslims had thronged around him and they had put on their arms. The Apostle of Allah, may Allah bless him, rode his she-camel, al-Qaswá; the people were on his right and on his left. (On the way) the Ansár met him and he did not pass by a house but they (its occupants) said: O Prophet of Allah ! come here and you will have power, protection and prosperity. In reply he gave them blessings, prayed for them and said: She (al-Qaswa) is (divinely) commissioned, leave her way. When he reached the mosque of Banu Salim he offered Jum`ah prayers with the Muslims who were with him and they were one hundred in number.

Yahya Ibn Muhammad al-Jari informed us; he said: Mujammi' Ibn Ya'qub related to me that he heard Shurahbil Ibn Sa'd say:

When the Apostle of Allah wanted to shift from Quba, Banu Salim approached him and said to him, holding the muzzle of his she-camel: O Apostle of Allah ! come to a large number of (people) well prepared in arms and (means of) defence. He said: Leave her way, she is commissioned. Then Banu al-Harith Ibn al-Khazraj met him and said to him something similar and he gave them a similar answer. Then Banu 'Adi approached him and said similar words, and he gave the same answer. Ultimately she sat down as Allah had commissioned her.

He (Ibn Sa'd) said: Here the narration is connected with the first one; he said: Then the Apostle of Allah, may Allah bless him, mounted his she-camel and took the road on the right side, till he arrived at Balhubla; then he moved on till he reached the (site of the) Mosque. She sat down near (site of) the Mosque of the Apostle of Allah, may Allah bless him. The people said to the Apostle of Allah, may Allah bless him, to dismount there along with them. Abu Ayyub Khalid Ibn Zayd Ibn Kulayb came and removed the saddle from the camel and carried it inside his residence. Thereupon the Apostle of Allah, may Allah bless him, said: Here is a man with his saddle. As'ad Ibn Zurarah came and caught the reins of the she-camel of the Apostle of Allah, may Allah bless him; thus she remained with him. This is the confirmed (thabit) narration. Zayd Ibn Thabit said: The first present offered to the Apostle of Allah, may Allah bless him, at the residence of Abu Ayyub was the present that I brought. It was a big large bowl of tharid, containing bread, butter and milk. I said: My mother has sent this bowl. He said: May Allah bless thee. He called his Companions and they ate out of it. I had hardly left the door when the bowl of Sa'd Ibn Ubadah containing tharid and meat was brought. Not a single night passed when food was not brought by three or four (persons). They were bringing in turn till the Apostle of Allah, may Allah bless him, shifted from the house of Abu Ayyub, where he had stayed for seven months. The Apostle of Allah, may Allah bless him, sent Zayd Ibn Harithah and Abu Rafi' from the house of Abu Ayyub with two camels and five hundred dirhams to Makkah. They brought Fatimah and Umm Kulthum, the daughters of the Apostle of Allah, may Allah bless him, and his wife Sawdah Bint Zam'ah, and Usamah Ibn Zayd. Ruqayyah, the daughter of the Apostle of Allah, may Allah bless him, had migrated with her husband Uthman Ibn Affan, prior to that. Abu al-As, Ibn al-Rabi, prevented his wife, Zaynab, the daughter of the Apostle of Allah, may Allah bless him, from migrating. Zayd Ibn Harithah brought his wife Umm Ayman with her son Usamah Ibn Zayd. 'Abd Allah Ibn Abi Bakr migrated with the children of Abu Bakr including Ayishah. They arrived at al-Madinah and stayed in the house

of Harithah Ibn al-Nu`man.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

PART II

64. ACCOUNT OF FRATERNIZATION (MUWAKHAH) BETWEEN THE MUHAJIRS AND THE ANSARS EFFECTED BY THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM



Volume 1, Parts II.64.1

Muhammad Ibn `Umar informed us: Muhammad Ibn 'Abd Allah informed us on the authority of al-Zuhri; (second chain) he (Ibn Sa'd) said: Musá Ibn Muhammad Ibn Ibrahim al-Taymi related to us on the authority of his father; (third chain) `Abd al-Rahman Ibn Abi al-Zinád related to us on the authority of Ibrahim Ibn Yahya Ibn Zayd Ibn Thabit; (fourth chain) he (Ibn Sa`d) said: Musa Ibn Damrah Ibn Sa'id related to us on the authority of his father; they said:

When the Apostle of Allah, may Allah bless him, arrived at al-Madinah, he established fraternity between some of the Muhájirs and some others; and he also established fraternity between the Muhájirs and the Ansárs. He established this fraternity on the conditions that they would support each other and sympathize with each other, in what is right and inherit each other's property (in preference to) their kith and kin. They were ninety persons, forty-five Muhájirs and forty-five Ansárs. It is also said: There were one hundred and fifty Muhájirs and fifty Ansárs. It was done before Badr. After the Battle of Badr the Almighty Allah revealed: "And those who are akin are nearer one to another in the ordinance of Allah. Lo ! Allah is knower of all things". (Qur'an, 8:75) This verse abrogated the previous order about fraternization which now ceased (to operate) in respect of inheritance; and the inheritance of each of them reverted to his heirs and descendants.

Volume 1, Parts II.64.2

'Abu Ibn Muslim informed us: Hammàd Ibn Salamah informed us on the

authority of `Asim al-Ahwal (squint eyed), he on the authority of Anas Ibn Malik, (he said):

Verily, the Apostle of Allah, may Allah bless him, established (fraternization) between the Muhájirs and Ansars in the house of Anas. (Cf. Ibn Hisham, vol. I, pp. 303-305)

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

65. ACCOUNT OF THE CONSTRUCTION OF THE MOSQUE BY THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM, AT AL-MADINAH



Volume 1, Parts II.65.1

Muhammad Ibn `Umar informed us; he said: Ma`mar Ibn Rashid related to me on the authority of al-Zuhri; he said:

The she-camel of the Apostle of Allah, may Allah bless him, bent her neck and sat down close to the (future) site of the Mosque of the Apostle of Allah, may Allah bless him; at that time the Muslims used to offer prayers there. It was a pen for the camels, belonging to Sahl and Suhayl, two orphan boys of the Ansar; they were under the guardianship of Abu Umámah As'ad Ibn Zurarah. The Apostle of Allah, may Allah bless him, called the two boys and offered to purchase their pen for the construction of a mosque. They said: O Apostle of Allah ! we offer it as a gift. The Apostle of Allah, may Allah bless him, declined (the offer) and purchased it from both of them.

Volume 1, Parts II.65.2

Muhammad Ibn `Umar said: Some narrator other than Ma`mar said on the authority of al-Zuhri:

He purchased it from them for ten dinars.

Volume 1, Parts II.65.3

He (Muhammad Ibn `Umar) said: Ma`mar said on the authority of al-Zuhri:

He (Prophet) ordered Abn Bakr to make payment to them. It was just an enclosure with a surrounding wall without roof, and its Qiblah side was towards Bayt al-Muqaddas (Jerusalem). As'ad Ibn Zurarah had erected it and used to offer prayers there with his companions. He used to offer congregational prayers on Jum`ah (Friday), before the arrival of the Apostle of Allah, may Allah bless him. The Apostle of Allah, may Allah bless him, ordered the palm and gharqad (buckthorn or some big thorny) trees, which were growing there, to be cut. He ordered bricks (sun-baked) to be made. There were in it some graves from the days of Jahiliyyah. The Apostle of Allah, may Allah bless him, ordered them to be dug and the bones were concealed. There was also a spring in the pen; people changed its course, and ultimately it disappeared. They laid the foundation of the mosque; its length on the side of the qiblah was one hundred cubits and its breadth was equal to it; thus, it was a square. It is also said that it was less than one hundred (cubits). They erected a plinth above the ground, about three cubits, in stone; then they built it in bricks. The Apostle of Allah, may Allah bless him, and his Companions built it (the Mosque) themselves. The (Prophet) also carried stones along with them, reciting:

O Allah ! there is no life but the life hereafter,
 Forgive the Ansárs and the Muhájirs. (*Cf. Ibn Hisham, vol. I, p. 298*)
 He was also reciting:
 This burden is not the burden of Khaybar,
 O our Lord ! this is very clean and pious.

He kept the qiblah towards Bayt al-Muqaddas. He built three gates, one opposite to qiblah and the second was Bab al-Rahmat, which is now called Bab al-`Atikah; through the third, the Apostle of Allah, may Allah bless him, used to enter, and this was close to the (quarter of the) children of `Uthmàn. The wall was very long; its pillars were (made of) the trunks of palm trees, and the roof of their branches. It was said to him (Prophet): Why do you not thatch it? He said: The hut is like that of Moses which was built of small pieces of wood and straw. Close to it were constructed small rooms with bricks and covered with trunks and branches of palm-trees. When he was free from the construction, he allotted the room, near the path leading to the mosque, to 'Ayishah; the other room close to the door of the (house of the) children of 'Uthman was given to Sawdah Bint Zam`ah.

Abu al-Tayyab informed us on the authority of Anas Ibn Malik; he said:

The Apostle of Allah, may Allah bless him, used to offer prayers (before the construction of the mosque) at whatever place he happened to be at the time. He used to offer prayers in the pens of goats; then he ordered (the construction of) the mosque. He sent for a party of Banu al-Najjar. They came to him, and he said (to them): Accept the price of this garden of yours from me. They said: By Allah ! we do not want its price, but from Allah. Anas said: In it there were the graves of the polytheists, the palm-trees, and rocks. The Apostle of Allah, may Allah bless him, ordered the palms to be cut, the graves to be dug, and the rocks to be levelled. He said: Arrange the palm-trees in a line towards the qiblah and they were supported on both sides by stones. They were reciting this rajaz and the Apostle of Allah, may Allah bless him, was also reciting with them:

**O Allah there is no blessing except the blessing of hereafter,
Support the Ancárs and the Muhájirs.**

Volume 1, Parts II.65.5

Abu al-Tayyàh said: Ibn Abi al-Hudhayl related to me:

That 'Ammar was a stout person and carried two stones each time. Thereupon the Apostle of Allah, may Allah bless him said: well done, O Ibn Sumayyah ! a party of rebels shall kill you. (*Ibn Hisham's version is slightly different. `Ammar had wrinkled skin and thy people had asked him to carry two stones at a time. He complained to the Prophet; that they would kill him. Thereupon the Prophet consoled him and prophesied that a group of rebels would kill him. Vol. I, p. 298*)

Volume 1, Parts II.65.6

'Affan Ibn Muslim informed us; he said: Mu'tamar Ibn Sulayman al-Taymi related to me; he said: I heard Ma`mar Ibn Rashid relating on the authority of Al-Zuhri; he said:

The Prophet of Allah, may Allah bless him, recited (the following), while they were building the mosque:

**This burden is not the burden of Kaybar,
O our Lord ! this is pious and clean.**

He (Ma`mar) said: Al-Zuhri, used to say that the Prophet never composed a verse except this, or else he only recited and it had been

composed before. He never intended (to compose a verse).

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

66. ACCOUNT OF THE CHANGE OF QIBLAH FROM (THE DIRECTION OF) BAYT-AL-MUQADDAS TO THAT OF THE KA`BAH



Volume 1, Parts II.66.1

Muhammad Ibn 'Umar informed us: Ibrahim Ibn Isma'il Ibn Abi Habibah informed us on the authority of Dàwud Ibn al-Husayn, he on the authority of `Ikrimah, he on the authority of Ibn `Abbas; (second chain) he (Ibn Sa`d) said: 'Abd Allah Ibn Ja'far al-Zuhri informed us on the authority of `Uthman Ibn Muhammad al-Akhnasi; (Ibn Sa`d also narrated) on the authority of some others besides these two:

Verily, when the Apostle of Allah, may Allah bless him, migrated to al-Madinah, he offered prayers facing towards Bayt-al-Muqaddas for sixteen months. (During this time) he wished that the direction be changed to the Ka`bah. So he said: O Gabriel! I wish that Allah may change my facing towards the qiblah of the Jews. Thereupon Gabriel said: I am only a servant, pray to your Lord and request Him (for the change). When he offered prayers, facing Bayt-al-Muqaddas he raised his head towards the heavens. Thereupon, it was revealed: "We have seen the turning of thy face to heaven (for guidance, O Muhammad). And now verily We shall make thee turn (in prayer) towards a qiblah which is dear to thee". (Qur'an, 2:144))

Then he turned his face towards the mizàb of the Ka`bah. It is said that the Apostle of Allah, peace be on him, offered two rak`ahs of al-Zuhr (afternoon) prayers in his mosque with the Muslims; then he was commanded (through a revelation) to turn his face towards the inviolable place of worship (Ka`bah), so he turned towards it and the Muslims also turned their faces with him.

It is said: The Apostle of Allah, may Allah bless him, visited Umm Bishr Ibn al-Bara Ibn Ma`rur in (the quarter of) Banu Salamah. She prepared food for him, and the time of al-Zuhr (prayers) approached. So the Apostle of Allah, may Allah bless him, led the Companions, in prayers and performed two rak`ahs. Then he was commanded to turn his face towards the Ka`bah. So he turned to the Ka`bah with his face towards the spout. (For this reason) the mosque was known as the mosque of the two qiblahs. This happened on Monday in the middle of

Rajab in the beginning of the seventeenth month after hijrah; and fasting in the month of Ramadan was made obligatory in the month of Sha'bàn in the beginning of the eighteenth month. Muhammad Ibn `Umar said: This version is the approved one with us.

Volume 1, Parts II.66.2

Yazid Ibn Harun informed us on the authority of Yahyá Ibn Sa'id, he on the authority of Sa'id Ibn al-Musayyib; (he said):

Verily, the Apostle of Allah, may Allah bless him, offered prayers facing towards Bayt al-Muqaddas for sixteen months after his arrival at al-Madinah; then it was changed in the direction of the Ka'bah two months before (the Battle of) Badr.

Volume 1, Parts II.66.3

Al-Fadl Ibn Dukayn informed us: Zuhayr informed us on the authority of Abn Ishaq, he on the authority of al-Bara (he said):

Verily, the Apostle of Allah, may Allah bless him, offered prayers towards Bayt al-Muqaddas for sixteen or seventeen months. He wished that his qiblah should be in the direction of the Ka'bah. He offered 'Asr (late afternoon) prayers, and the people also offered prayers with him. Then a person from among those, who had offered prayers with him, went out and passed by a mosque where some people were kneeling, and he said: I give evidence by Allah that I offered prayers with the Apostle of Allah, may Allah bless him, facing towards Makkah. Thereupon, they turned their faces towards the Ka'bah.

Volume 1, Parts II.66.4

'Affan Ibn Muslim informed us: Hammad Ibn Salamah informed us: Thabit informed us on the authority of Anas Ibn Malik:

Verily, the Apostle of Allah, may Allah bless him, used to offer prayers facing towards Bayt al-Muqaddas. Then it was revealed: "We have seen the turning of thy face to heaven (for guidance, O Muhammad). And now verily We shall make thee turn (in prayer) towards a qiblah which is dear to thee. So turn thy face toward the Inviolable Place of Worship." (Qur'an, 2:144)

Then a person of the Banu Salamah passed by some people, who were kneeling in the morning prayer and they had already offered one rak'ah, and he announced: Be it known, that the qiblah has been changed into the direction of the Ka'bah, and they turned their faces towards the Ka`bah.

Volume 1, Parts II.66.5

Isma'il Ibn `Abd Allah Ibn Abi Uways al-Madani informed us: Kathir Ibn `Abd Allah al-Muzani informed us on the authority of his father, he on the authority of his (Kathir's) grandfather; he said:

Verily, we were with the Apostle of Allah, may Allah bless him, when he arrived at al-Madinah and offered prayers towards Bayt al-Muqaddas for seventeen months.

Volume 1, Parts II.66.6

Al-Fadl Ibn Dukayn informed us; he said: Qays Ibn al-Rabi` informed us Ziyad Ibn 'Iláqah informed us on the authority of `Umarah Ibn Aws al-Ansari; he said:

We were offering `Ishá (night) prayer when a man stood at the door of the mosque and announced, while we were praying, that (qiblah) had been changed in the direction of the Ka`bah. Thereupon, our leader, women and children turned their faces towards the Ka'bah.

Volume 1, Parts II.66.7

Yahya Ibn Hammad informed us: Abu `Awanah informed us on the authority of Sulaymán al-A`mash, he on the authority of Mujáhid, he on the authority of Ibn `Abbas; he said:

The Apostle of Allah, may Allah bless him, used to offer prayers, while at Makkah, facing towards Bayt al-Muqaddas, the Ka`bah being in front of him. After he migrated to al-Madinah he (continued to pray in the same direction) for sixteen months; then he turned his face towards the Ka`bah.

Volume 1, Parts II.66.8

Háshim Ibn al-Qasim informed us: Abu Ma`shar informed us on the authority of Muhammad Ibn Ka`b al-Qurazi; he said:

No prophet opposed another prophet respecting qiblah or sunnah, but, verily, the Apostle of Allah, may Allah bless him, turned his face (in prayers) towards Bayt al-Muqaddas after his arrival at al-Madinah for sixteen months. Then he recited: "He hath ordained for you that religion which He commanded unto Noah." (*Qur'an*, 42:13)

Volume 1, Parts II.66.9

Al-Hasan Ibn Musa informed us: Zuhayr informed us: Abu Ishaq informed us on the authority of al-Bara:

Vèrily, the Apostle of Allah, may Allah bless him, on his arrival at al-Madinah, stayed with his maternal grandfathers or maternal uncles, who were from amongst the Ansars. He offered prayers facing towards Bayt al-Muqaddas for sixteen or seventeen months, and he wished that his giblah should be towards the Ka`bah. He offered his first prayers (facing towards the Ka`bah) at al-`Asr, and the people offered prayers with him. A person from among those who had offered prayers with him, went out and passed by a mosque where the people were kneeling (in prayers), and he said: I testify in the name of Allah, that I offered prayers with the Apostle of Allah, may Allah bless him, facing towards Makkah. Thereupon, they turned their faces, in whatever state they were, towards the Ka'bah. He wished that it should be changed towards the Ka`bah. The Jews and the people of the scripture (ahli-Kitáb) liked him when he offered prayers with his face towards Bayt al-Muqaddas. When he turned his face towards the Ka`bah they began to dislike it.

Volume 1, Parts II.66.10

Al-Hasan Ibn Musa informed us: Zuhayr informed us: Abu Ishaq informed us on the authority of al-Bara, along with this tradition of his:

Verily, some people had died or were slain before the change of the qiblah towards the Ka`bah and we did not know what He said about them, so Allah revealed: "But it was not Allah's purpose that your faith should be in vain, for Allah is full of pity, Merciful towards mankind." (*Qur'an*, 2:143)

67. ACCOUNT OF THE MOSQUE, THE FOUNDATION OF WHICH WAS LAID ON PIETY



Volume 1, Parts II.67.1

Muhammad Ibn `Umar informed us; he said: Rabi'ah Ibn `Uthman informed us on the authority of `Imran Ibn Abi Anas, he on the authority of Sahl Ibn Sa`d; (second chain) 'Abd al-`Aziz Ibn Muhammad and Sulayman Ibn Bilal related to us on the authority of Ishaq Ibn al-Mustawrid, he on the authority of Muhammad Ibn `Umar Ibn Jariyah, he on the authority of Abu Ghuzayyah; (third chain) 'Abd Allah Ibn Muhammad related to us on the authority of his father, he on the authority of his (`Abd Allah's) grandfather, he on the authority of Abu Sa'id al-Khudri; they said:

When the qiblah was changed in the direction of the Ka`bah, the Apostle of Allah, may Allah bless him, came to the mosque of Quba and made alterations in the wall of the mosque in its present position and laid its foundation. The Apostle of Allah, may Allah bless him, said: Gabriel points out the direction of the Ka`bah to me. The Apostle of Allah, may Allah bless him, and his Companions were carrying stones for its construction. The Apostle of Allah came to it, walking, every Saturday. The Apostle of Allah, may Allah bless him, said: Whoever has made full ablutions and come to the mosque of Quba and offered prayers therein, he would get the reward (thawáb) of Umrah. `Umar used to come there every Monday and Thursday; he said: If this mosque had been located in some other place we would have travelled to it on the camels. Abu Ayyub al-Ansári used to say: "This is a place of worship which was founded upon duty (to Allah)" (*Qur'an*, 9:108) Ubayyi Ibn Ka`b and other Companions of the Apostle of Allah, may Allah bless him, said: It is the mosque of the Apostle of Allah, may Allah bless him.

Volume 1, Parts II.67.2

Muhammad Ibn al-Salt informed us; he said: Abu Kudaynah informed us on the authority of Hishàm Ibn `Urwah, he on the authority of his father:

In respect of His words, "A place of worship which was founded upon duty (to Allah)," (*Qur'an*, 9:108) he said: It is the mosque of Qubà.

Volume 1, Parts II.67.3

Sufyàn Ibn 'Uyaynah informed us on the authority of Zayd Ibn `Umar; he said: Ibn 'Umar said:

The Apostle of Allah, may Allah bless him, entered the mosque of Banu 'Amr Ibn `Awf, and that was the mosque of Quba. He (Ibn `Umar) said: Then the Ansárs entered greeting him, Ibn `Umar said: Suhayb had entered with him (Prophet), so I asked Suhayb: What was the Apostle of Allah, may Allah bless him, doing, when he was greeted? He (Suhayb) said: He was responding by raising his hands.

Volume 1, Parts II.67.4

Abu Damrah Anas Ibn 'Iyàd informed us: Sharik Ibn 'Abd Allah Ibn Abi Namr related to us on the authority of `Abd al-Rahmàn Ibn Abi Sa'id al-Khudri, he on the authority of his father; he said:

I went with the Apostle of Allah, may Allah bless him, to Quba on Monday.

Volume 1, Parts II.67.5

Ubayy Allah Ibn Musa informed us; he said: Isra'il informed us on the authority of Jabir, he on the authority of Salim or Nafi', he on the authority of Ibn `Umar; he said:

I saw the Apostle of Allah, may Allah bless him, coming to the Mosque of Quba riding or walking.

Volume 1, Parts II.67.6

Al-Fadl Ibn Dukayn informed us; he said: Sufyan informed us on the authority of 'Abd Allah Ibn Dinar, he on the authority of Ibn `Umar; (he said):

Verily, the Prophet, may Allah bless him, used to come to Qubá, riding or walking.

Volume 1, Parts II.67.7

Muhammad Ibn 'Ubayd al-Tanafisi informed us; he said: 'Ubayd Allah i. e., son of 'Umar, informed us on the authority of Náfi', he on the authority of Ibn `Umar; (he said):

Verily, he (Prophet') used to go to the Mosque of Quba and offer two rak`ahs of prayer.

Volume 1, Parts II.67.8

Ma'n Ibn 'Isa and al-Fadl Ibn Dukayn informed us; they said: Hishám Ibn Sa'd informed us on the authority of Náfi', he on the authority of `Abd Allah Ibn `Umar; he said:

We went with the Apostle of Allah, may Allah bless him, to Quba, and he stood there offering prayers. In the meantime the Ansdrs came greeting him. Ibn `Umar said: I said to Bilal: In what manner did you see the Apostle of Allah, may Allah bless him, responding to them. He said: He was responding with his hands while offering his prayers.

Volume 1, Parts II.67.9

Khalid Ibn Makhlad and Abu 'Amir al-`Aqadi informed us; they said: 'Abd Allah Ibn Ja`far informed us on the authority of his aunt Umm Bakr, Bint al-Miswar; (she said): Verily, 'Umar Ibn al-Khattáb said:

If the Mosque of Quba had been situated in the horizon of the world we would have exhausted our camels (in going there).

Volume 1, Parts II.67.10

Abd Allah Ibn Muhammad Ibn Abi Shaybah informed us; (he said): Abu Usamah informed us: 'Abd al-Hamid Ibn Ja`far informed us: Abu al-Abrad, the mawld of Banu Khatmah, informed us on the authority of Asad Ibn Zuhayr (*This name is not given in Iqabah or Tahdhib. Ibn Sa'd himself has not noticed him in his book.*) and he was one of the Companions of the Prophet, may Allah bless him; he said:

The Apostle of Allah, may Allah bless him, said: If a person came to the Mosque of Quba and offered two rak'ahs of prayer there, it would be like an `Umrah.

68. ACCOUNT OF ADHAN



Volume 1, Parts II.68.1

Muhammad Ibn `Umar al-Aslami informed us: Sulayman Ibn Sulaym al-Qari informed us on the authority of Sulayman Ibn Subaym, he on the authority of Nafi` Ibn Jubayr; (second chain) he Ibn Sa`d) said: `Abd al-Hamid Ibn Ja`far related to us on the authority of Yazid Ibn Ruman, he on the authority of `Urwah Ibn al-Zubayr; (third chain) he (Ibn Sa`d) said: Ma'mar Ibn Rashid related to us on the authority of al-Zuhri, he on the authority of Sa'id Ibn al-Musayyib; they said:

During the time of the Prophet, may Allah bless him, before Adhàn was ordained, a crier called: It is time to assemble for prayers. (*A1-Salatu jami'atun. (Lit: the prayer is congregating)*) Thereupon people congregated. When the qiblah was changed in the direction of the Ka`bah, the Adhàn was ordained. The Apostle of Allah, may Allah bless him, was much worried about the affair of the Adhàn. They (Companions) suggested several ways by which people could be made to congregate for prayers. Some of them suggested (the blowing of) trumpet, while others proposed (the ringing of) bell. In the meantime `Abd Allah Ibn Zayd al-Khazraji, while sleeping, saw (in a dream) a man in two green garments passing by with a bell. He (`Abd Allah) said: I said: Do you sell this bell? He (man in green clothes) said: What will you do of it? I said: I want to buy it for ringing it for the congregation of the people for prayers. He said: I shall tell you something better than this. Say: Allah is great; I bear witness that there is no god but Allah; I bear witness that Muhammad is the Apostle of Allah; come to prayers; come to prosperity; Allah is great; there is no god but Allah. Then `Abd Allah Ibn Zayd came to the Apostle of Allah, may Allah bless him, and informed him (accordingly). He said: Stand with Bilal and direct him as you have been directed and he should call accordingly. He complied with it. `Umar came and said: I have also dreamt as he has dreamt. Thereupon, the Apostle of Allah, may Allah bless him, said: All praise be to Allah. This is the most approved version. They said: The call for prayer was made accordingly and it continued to be called. The (people) congregated for prayers, when occasion arose; so they attended and received information concerning occasions like victory or any other injunctions. On such occasions they were called even if it was not the time for prayers.

Volume 1, Parts II.68.2

Muhammad Ibn Kathir al-`Abdi informed us: Sulayman Ibn Kathir informed us: Husayn informed us on the authority of `Abd al-Rahman Ibn Abi Layla, he on the authority of `Abd Allah Ibn Zayd al-Ansàri, then a person of Banu al-Najjar; he said:

The Apostle of Allah, may Allah bless him, sought advice of the people on the question of Adhàn. He said: I intend to send people to stand on the hills of al-Madinah to call the people for prayers, till they (Companions) proposed the ringing of the bells. He (`Abd al-Rahman) said: `Abd Allah Ibn Zayd came to his family. They said: Shall we not offer supper to you? He said: I shall not taste food since I have observed the Prophet of Allah, may Allah bless him, much worried about the question of prayers. Then he slept and saw a dream. There was a man in green clothes standing on the road of the mosque, and there he said Adhàn. He sat down for a while, and then he stood again and said: The prayer is ready. He (`Abd al-Rahmàn) said: He came to the Apostle of Allah, may Allah bless him, and informed him of what he had dreamt. He (Prophet) ordered him to give instructions to Bilal, which he did. When the people heard it, they came. 'Umar Ibn al-Khattáb came and said: O Apostle of Allah! I have dreamt as he has done. The Prophet of Allah, may Allah bless him, said: What prevented you from coming to me? He said: O Apostle of Allah! I was shy of coming forward.

Volume 1, Parts II.68.3

Ahmad Ibn Muhammad Ibn al-Walid al-Azraqi informed us: Muslim Ibn Khálid informed us: `Abd al-Rahim Ibn `Umar related to me on the authority of Ibn Shihab, he on the authority of Salim Ibn `Abd Allah Ibn `Umar, he on the authority of `Abd Allah Ibn `Umar; he said:

Verily, the Apostle of Allah, may Allah bless him, wanted to assemble the people for prayers. Trumpet and trumpeteers were proposed to him but he disliked; the bell and people ringing the bell were proposed but he disliked. Ultimately a member of the Ansar whose name was `Abd Allah Ibn Zayd dreamt a calling of the Adhàn and `Umar Ibn al-Khattàb also dreamt it in the same night. As regards `Umar, he said: I shall inform the Apostle of Allah, may Allah bless him, when it is morning. As regards the Ansàri, he went to the Apostle of Allah, may Allah bless him, during the night and informed him. The Apostle of Allah, may Allah bless him, ordered Bilal who said the Adhàn for prayers. He (the narrator) repeated the Adhàn of the people of today, and he said: Bilal added to the (Adhàn) for morning prayer, 'Prayer is better than sleep'. The Apostle of Allah,

may Allah bless him, retained it, although it was not included in what the Ansari had dreamt.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

**69. ACCOUNT OF FASTING IN THE MONTH OF
RAMADAN, FITRAH CHARITY, `IED PRAYERS AND
SACRIFICE BEING MADE OBLIGATORY**



Volume 1, Parts II.69.1

Muhammad Ibn `Umar informed us: `Abd Allah Ibn `Abd al-Rahman al-Jumahi informed us on the authority of al-Zuhri, he on the authority of `Urwah, he on the authority of `Ayishah; (second chain) he (Ibn Sa`d) said: `Ubayd Allah Ibn `Umar informed us on the authority of Nafi', he on the authority of Ibn `Umar; (third chain) he (Ibn Sa`d) said: `Abd al-'Aziz Ibn Muhammad informed us on the authority of Rubayh Ibn `Abd al-Rahman Ibn Abi Sa'id al-Khudri, he on the authority of his father, he on the authority of his (Rubayh's) grandfather; they said:

(The revelation making fasting) obligatory in the month of Ramadan came in the month of Sha`ban a month after the change of the qiblah towards the Ka`bah in the eighteenth month after the migration of the Apostle of Allah, may Allah bless him. The Apostle of Allah, may Allah bless him, gave orders for the payment of fitrah in this year; and this was prior to the zakát having been made obligatory. (The fitrah) was to be paid on behalf of every young and old person, whether a slave or a free man, male or female at the rate of one sá` of dates, barley or raisins or two mudds of wheat. The Apostle of Allah, may Allah bless him, used to deliver a Khutbah two days before the festival of fitr and ordered it to be paid before going to the place of worship. He said: Make them, i.e., the poor contented (and thus prevent them) from wandering (for begging) that day, and when he returned (from prayers) he used to distribute it. The Apostle of Allah, may Allah bless him, offered prayers in the place of worship on the day of `Id al-Fitr before delivering Khutbah; and he offered prayers on the day of Id al-Adha and ordered the sacrifices to be performed. He lived at al-Madinah for ten years and every year he offered the sacrifice.

Volume 1, Parts II.69.2

'Abd Allah Ibn Numayr informed us on the authority of Hajjaj, he on the authority of Nafi'; he said:

Ibn `Umar was asked about the performance of sacrifices. He replied: The Apostle of Allah, may Allah bless him, stayed in al-Madinah for ten years, and during this period he offered sacrifice every year.

The original narration which begins with the name of Muhammad Ibn `Umar continues; they said: He used to offer prayers on the two 'Id days before reciting Khutbah without Adhan or Iqamah (*Iqamah: When people are ready to offer prayers and the Imam takes his position a person repeats the expressions of Adhan with an additional phrase qad qamat al-salah (the rows for prayers are arranged)*) being said. A wooden stick with a bent edge was placed before him. This belonged to Zubayr Ibn al-`Awwam who had brought it from Abyssinia, and the Apostle of Allah, may Allah bless him, had taken it from him.

Volume 1, Parts II.69.3

Hammad Ibn Khalid al-Khayyat (tailor) informed us on the authority of al-`Umari, he on the authority of Nafi`, he on the authority of Ibn `Umar; he said:

A stick was brought to the Prophet on the day of `Id and it was placed before him and then he offered prayers.

Again, the narration is now connected with the one beginning with Muhammad Ibn 'Umar; they said: When the Apostle of Allah, may Allah bless him, wanted to offer sacrifice he purchased two fat rams, having horns. When he had performed the prayers and recited the Khutbah, one of them was brought to him while he stood at the place of worship; he slaughtered it with a knife with his own hand. Then he used to say: O Allah ! this is on behalf of my people who bear witness to Thy unity and to my prophethood. After that the other was brought, and he slaughtered it on his own behalf with his own hand. Then he said: This is from Muhammad and the Family of Muhammad. He and the members of his family ate from them and also fed the poor. He used to slaughter (the rams) in the street near the house of Mu'awiyah.

Muhammad Ibn `Umar said: The Imams of al-Madinah, follow the same practice.

APOSTLE OF ALLAH, MAY ALLAH BLESS HIM



Volume 1, Parts II.70.1

Muhammad Ibn 'Umar informed us: Muhammad Ibn 'Abd al-Rahman Ibn Abi al-Zinád informed us on the authority of `Abd al-Majid Ibn Suhayl, he on the authority of Abu Salamah, he on the authority of Abu Hurayrah; (second chain) he (Ibn Sa`d) said: Narrators other than Muhammad Ibn `Abd al-Rahman (also) related to me some portions of it; they said:

The Apostle of Allah, may Allah bless him, used to deliver his sermons on Fridays, standing in the mosque by the trunk (of a tree). (The Prophet) said: Verily, standing is hard for me. Thereupon, Tamim al-Dari said: Should'nt I make a pulpit for you, like the ones I have seen being prepared in Syria. The Apostle of Allah, may Allah bless him, consulted the Muslims about it. They gave their opinion that he should do it. Al-`Abbas Ibn `Abd al-Muttalib said: There is a slave of mine named Kilab; he is the most skilled of men (in this art). The Apostle of Allah, may Allah bless him, said: Order him to prepare one. So he sent him to a forest to cut a piece from tamarisk. He cut it and prepared (a minbar) with two steps and one seat. He brought it and placed it where it is placed today. Then the Apostle of Allah, may Allah bless him, came and stood on it and said: [P. 10) This pulpit of mine is in front of one of the gates of the Paradise, and the legs of my pulpit are the steps of the Paradise. He continued: My pulpit is on my cistern (Kawthar); he said: Between my pulpit and my house there is a garden from the gardens of Paradise; he also said: Whoever swore falsely on my pulpit, even though it be for a miswák of arak, he would have his abode in hell-fire. When the Apostle of Allah, may Allah bless him, ascended the pulpit, he greeted it; when he sat down on it, the mu'adhdhin called the adhan. The Prophet used to deliver two Khutbahs and thus he sat twice. He used to signal with his finger, and the people said amen. He used to recline on a staff which was (made) of shawhat (yew tree) and then delivered the Khutbahs leaning against it, on Fridays. When he delivered the sermon, the people had their faces towards him; they lent their ears to him and saw him with their eyes. He used to offer Friday prayers after the sun had declined. He had a Yamani sheet six cubits by three cubits and a span of hand, and an izar woven in `Umman, it was four cubits and a span long and two cubits and a span wide. He used to put on these (clothes) on Fridays and `Id days; (after the prayers) they were (taken of), folded (and kept).

Volume 1, Parts II.70.2

Abu Bakr Ibn `Abd Allah Ibn Abi Uways al-Madani, son of the sister of Malik Ibn Anas informed us; he said: Sulaymen Ibn Bilal related to me on the authority of Sa`d Ibn Sa'id Ibn Qays, he on the authority of `Abbas Ibn Sahl Ibn Sa`d al-Sa`idi, he on the authority of his father; (he said):

Verily, when the Prophet, may Allah bless him, wanted to deliver Khutbah on Friday, he stood leaning against a log of wood with two crevices. He (Sahl) said: I think it was of dawm-palm and stood in his place of worship, and so he leaned against it. His Companions said to him: O Apostle of Allah! the number of people (listeners) has increased, and if you stand upon something while delivering the Khutbah, they will (be able to) see you. He said: As you like, Sahl said: There was only one carpenter in al-Madinah; he and I went to al-Khafigayn and prepared this pulpit from tamarisk wood. He (Sahl) said: When the Prophet, may Allah bless him, mounted it, the log of wood began to yearn. Thereupon, the Prophet, may Allah bless him, said: Don't you wonder at the yearning of this log of wood? The people came forward and looked worried at its yearning, till their weeping became excessive. Then the Prophet, may Allah bless him, came down (from the pulpit), went near it and placed his hand on it. It was thus consoled. The Prophet, may Allah bless him, gave his orders about it, and it was either buried beneath his pulpit or fixed in the ceiling.

Volume 1, Parts II.70.3

Yahya Ibn Muhammad al-Jari informed us on the authority of 'Abd al-Muhaymin Ibn `Abbas Ibn Sahl Ibn Sa`d al-Sa`idi, he on the authority of his father, he on the authority of his (`Abd al-Muhaymin's) grandfather; he said:

Three steps were cut from tamarisk wood of the forest for the Prophet, may Allah bless him. Sahl brought a log of it, and it was placed near the pulpit.

Volume 1, Parts II.70.4

Ya`qub Ibn Ibrahim Ibn Sa`d al-Zuhri informed us on the authority of his father, he on the authority of Silih Ibn Kaysan, he on the authority of Ibn Shihab; he said: (A person) related to me and he had heard Jabir Ibn `Abd Allah saying:

Verily, the Apostle of Allah, may Allah bless him, used to stand (leaning against) a trunk of a palm tree set [P. 11] in the mosque till he thought of making a pulpit; he took the counsel of the wise Muslims. They gave their opinion that he should have it; so the Apostle of Allah, may Allah bless him, got it. When it was Friday, the Apostle of Allah, may Allah bless him, came (to the mosque) and sat on the pulpit. When the trunk missed him, it began to yearn and people were terrified. Thereupon, the Apostle of Allah, may Allah bless him, rose from his seat, came near it, stood, by its side and touched it; thus it was consoled. After that day its yearning was not heard.

Volume 1, Parts II.70.5

`Abd Allah Ibn Ja'far al-Raqqi informed us; he said: `Ubayd Allah Ibn 'Amr related to me on the authority of Ibn `Aqil, he on the authority of al-Tufayl Ibn Ubayyi Ibn Ka'b, he on the authority of his father; he said:

The Apostle of Allah, may Allah bless him, used to offer prayers by the side of a trunk, when the mosque was in the form of a canopy. He used to deliver Khutbah leaning against this trunk. Thereupon, one of his Companions said: O Apostle of Allah, would you like me to prepare a pulpit for you, so that you may stand on it on Fridays and people may have a look at you, and you may (make them) hear your Khutbah better? He said: Yes. Then three steps were made which form the upper part of the minbar. The pulpit was prepared and set in its place; the Apostle of Allah, may Allah bless him, wanted to ascend the pulpit and he passed by it (trunk); the trunk bellowed till it split and was cleft. Thereupon, the Apostle of Allah, may Allah bless him, came down and touched it with his hand, till it was consoled. Then he reascended the pulpit. He had been praying by the side of this trunk, when the mosque was demolished and alterations were made Ubayyi Ibn Ka'b took this trunk, and it remained in his house till it decayed and white ants ate it reducing it to dust.

Volume 1, Parts II.70.6

Kathir Ibn Hishám informed us: Hammàd Ibn Salamah informed us: `Ammar informed us on the authority of Ibn 'Abbas:

Verily, the Prophet, may Allah bless him, used to deliver Khutbah leaning on a trunk. When the pulpit was prepared and he began to use it, the trunk yearned till he came to it and embraced it. He said: Had I not embraced it, it would have yearned till the day of resurrection.

Volume 1, Parts II.70.7

'Abd Allah Ibn Maslamah Ibn Qa'nab al-Harithi informed us: 'Abd al-'Aziz Ibn Abi Hazim informed us on the authority of his father:

That he heard Sahl Ibn Sa'd being questioned about the pulpit as to what kind of wood it was (made of). He said: The Apostle of Allah, may peace be on him, sent (a message) to such and such a woman, whose name he mentioned, saying: Ask your carpenter slave to make a wooden stand (standing on which) I shall address the people. Thereupon, he prepared three steps of a log of tamarisk from the forest. The Apostle of Allah, may Allah bless him, gave orders, and it was set in this place. Sahl said: I saw the Apostle of Allah, may Allah bless him, on the first day he sat on it. He said: Allah is great. The people also said: Allah is great. He knelt while he was on the pulpit, then he stood up and came down and prostrated near the pedestal of the pulpit. He repeated the prostrations until he completed his prayers. He had performed the second rak'ah like the first one. When he was free, he turned his face towards the people and said: O people! I did this so that you may follow me and know my way of offering prayers.

Volume 1, Parts II.70.8

Abu Bakr Ibn 'Abd Allah [P. 12] Ibn Abi Uways informed us; he said: Sulayman Ibn Bilal related to me on the authority of Yahya Ibn Said; he said: Hafs Ibn 'Ubayd Allah Ibn Anas Ibn Malik al-Ansari related to me that he heard Jabir Ibn 'Abd Allah saying:

The roof of the mosque in the days of the Prophet, may Allah bless him, was supported by the trunks of palm. When the Prophet, may Allah bless him, delivered Khutbah, he used to lean against one of the trunks. When the pulpit was prepared for him, he stood on it. He (Jàbir) said: We heard the sound of this trunk which was like that of an animal till the Prophet, may Allah bless him, came to it and placed his hand on it; then it was consoled.

Volume 1, Parts II.70.9

Abu Bakr Ibn 'Abd Allah Ibn Abi Uways informed us on the authority of Muhammad Ibn 'Amr Ibn Alqamah, he on the authority of Abu Hurayrah; (he said):

Verily, the Prophet, may Allah bless him, said: This pulpit of mine is in front of a tur`ah from the tura`hs, of heaven. He (Abu Hurayrah) said: Tur`ah means gate.

Volume 1, Parts II.70.10

`Abd Allah Ibn Maslamah Ibn Qa`nab informed us: `Abd al-'Aziz Ibn Abi Hazim informed us on the authority of his father, he on the authority of Sahl Ibn Sa`d; he said:

We used to say that the pulpit is at one of the tur`ahs of heaven. Sahl said: Do you know what is a tur`ah. They said: Yes, (it means) gate. He said: Yes, it means the gate.

Volume 1, Parts II.70.11

Muhammad Ibn `Ubayd al-Tanafisi informed us on the authority of `Ubayd Allah Ibn `Umar, he on the authority of Khubayb Ibn `Abd al-Rahman, he on the authority of Hafs Ibn `Asim, he on the authority of Abu Hurayrah; he said: The Apostle of Allah, my Allah bless him, said:

(The space) between my house and my pulpit is one of the gardens of heaven and my pulpit (rests) at my cistern (Kawthar).

Volume 1, Parts II.70.12

Qabisah Ibn `Ugbah informed us: Sufyan informed us on the authority of `Ammar al-Duhni, he on the authority of Abu Salamah, he on the authority of Umm Salamah; she said: The Apostle of Allah, may Allah bless him, said:

The legs of my pulpit are the steps of Paradise.

Volume 1, Parts II.70.13

Anas Ibn `Iyad al-Laythi informed us: Hashim Ibn Háshim Ibn `Utbah Ibn Abi Waqqas al-Zuhri informed us on the authority of `Abd Allah Ibn Nistàs; he said: I heard Jabir Ibn `Abd Allah saying: The Apostle of Allah, may Allah bless him, said:

None should take a false oath by the side of this pulpit lest his abode be in the hell-fire, even though it might be relating to a green miswak.

Volume 1, Parts II.70.14

Al-Dahhak Ibn Makhlad informed us on the authority of Abu Yunus al-Hasan Ibn Yazid al-Damri; he said: I heard Abu Salamah; he said I heard Abu Hurayrah saying:

None should take a false oath near this pulpit or (he said) my pulpit although it might be relating to a fresh miswak otherwise hell-fire would be ordained for him.

Volume 1, Parts II.70.15

Ma'n Ibn `Isa informed us: Malik Ibn Anas informed us on the authority of `Abd Allah Ibn Abi Bakr, he on the authority of `Abbad Ibn Tamim, he on the authority of `Abd Allah Ibn Zayd al-Mazini; (he said):

Verily, the Apostle of Allah, may Allah bless him, said: (The space) between my house and my pulpit is a garden from the gardens of heaven.

Volume 1, Parts II.70.16

Muhammad Ibn Ismà'îl Ibn Abi Fudayk informed us; he said: Ibn Abi Dhi'b informed me on the authority of Hamzah Ibn Abi Ja`far, he on the authority of Ibrahim Ibn `Abd al Rahmàn Ibn `Abd, the qarl (Qur'an-reader) that:

Verily, he saw [P. 131] Ibn `Umar rubbing his hand on the seat of the pulpit of the Prophet, may Allah bless him, and then rubbing it (hand) on his face.

Volume 1, Parts II.70.17

`Abd Allah Ibn Maslamah Ibn Qa`nab al-Harithhi and Khàlid Ibn Makhlad al-Bajali informed us; they said: Abu Mawdud `Abd al-`Aziz, a mawld of Hudhayl, informed us on the authority of Yazid Ibn `Abd Allah Ibn Qusayt; he said:

When the mosque was vacant I saw some Companions of the Prophet, may Allah bless him, catch hold of the plain pommel of the pulpit, which is close to the grave (of the Prophet), with their right hands and then turn their faces to the qiblah and pray.

Volume 1, Parts II.70.18

Abu `Abd Allah said: `Abd Allah Ibn Maslamah said:

It was plain, while Khalid Ibn Makhlad did not mention it.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

**71. ACCOUNT OF AL-SUFFAH AND THE COMPANIONS
OF THE PROPHET, MAY ALLAH BLESS HIM, STAYING
ON IT**



Volume 1, Parts II.71.1

He (Ibn Sa`d) said: Muhammad Ibn `Umar al-Aslami informed us; he said: Waqid Ibn Abi Yasir al-Tamimi related to me on the authority of Yazid Ibn `Abd Allah Ibn Qusayt; he said:

The people of al-Suffah were those Companions of the Apostle of Allah, may Allah bless him, who had no houses. During the time of the Apostle of Allah, may Allah bless him, they slept in the mosque and found shelter in it as they had no other place. The Apostle of Allah, may Allah bless him, used to call them at the time of evening meals and distributed them among his Companions. One of these groups took their meals with the Apostle of Allah, may Allah bless him, until Allah gave them prosperity.

Volume 1, Parts II.71.2

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us; he said Muhammad Ibn Maslamah related to me on the authority of `Umar Ibn 'Abd Allah, he on the authority of Ibn Ka'b al-Qurazi:

About Allah's words, may His praise be glorious: ("Alms are) for the poor who are straitened for the cause of Allah", *Qur'an* 2:273 he said: They (the poor) were the people of al-Suffah who had no houses in al-

Madinah, nor relatives, so Allah exhorted the people to bestow (alms) on them.

Volume 1, Parts II.71.3

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us, he said: Muhammad Ibn Nu'aym Ibn 'Abd Allah al-Mujammir related to me on the authority of his father; he said: I heard Abu Hurayrah saying:

I saw thirty persons from ahl al-Suffah offering prayers behind the Apostle of Allah, may Allah bless him, and they had no sheets (on their bodies).

Volume 1, Parts II.71.4

Muhammad Ibn 'Umar informed us; he said: Zayd Ibn Firas related to me on the authority of Muhammad Ibn Ka'b; he said:

I heard from Wathilah Ibn al-Asqa, he said: I saw thirty Companions of the Apostle of Allah, may Allah bless him, offering prayers behind the Apostle of Allah, may Allah bless him, in their trousers (izàr), and I was one of them.

Volume 1, Parts II.71.5

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us; he said: Muhammad Ibn Khut related to me on the authority of Ishâq Ibn Salim, he on the authority of Abu Hurayrah; he said:

One night the Apostle of Allah, may Allah bless him, came out and said: Call my Companions to me and he meant the people of al-Suffah. I went in search of them and awoke them, one by one, till I collected them. Then we came to the door of the Apostle of Allah, may Allah bless him, and asked his permission. He granted the permission and placed a bowl before us containing (food prepared from) barley; he put [P.14] his hand over it and said: Eat from it in the name of Allah. We ate as much as we liked. He (Abu Hurayrah) said: Then we drew our hands. When the bowl had been placed (before us) the Apostle of Allah, may Allah bless him, had said: By Him in Whose control is the life of Muhammad, this evening there is no food for the family of Muhammad other than what you see. We said to Abu Hurayrah: When you were satisfied, how much of it had

remained? He said: It was as it had been placed, before us except that there were marks of fingers.

Volume 1, Parts II.71.6

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us, he said: Kathir Ibn Zayd related to me on the authority of al-Walid Ibn Rabah, he on the authority of Abu Hurayrah; he said:

I was one of the ahl al-Suffah during the life time of the Apostle of Allah, may Allah bless him, and I fainted because of hunger, lying between the dwellings of `Ayishah and Umm Salamah.

Volume 1, Parts II.71.7

Muhammad Ibn `Umar informed us; he said: Musa Ibn `Ubaydah related to me on the authority of Nu'aym Ibn `Abd Allah al-Mujammir, he on the authority of his father, he on the authority of Abu Dharr; he said:

I was one of ahl al-Suffah.

Volume 1, Parts II.71.8

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us; he said; Abu Mu`awiyah Shayban related to me on the authority of Yahya Ibn Abi Kathir, he on the authority of Abu Salamah Ibn `Abd al-Rahman, he on the authority of Ya`ish Ibn Qays Ibn Tihfah al-Ghifari, he on the authority of his father; he said:

I was one of the ahl al-Suffah.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

72. ACCOUNT OF THE PLACE WHERE THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM, SAID THE FUNERAL PRAYERS

Volume 1, Parts II.72.1

He (Ibn Sa`d) said: Muhammad Ibn `Umar al-Aslami related to us; he said: Fulayh Ibn Sulayman related to me on the authority of Sa'id Ibn `Ubayd Ibn al-Sabbàq, he on the authority of Abu Sa'id al-Khudri; he said:

After the arrival of the Prophet, may Allah bless him, in al-Madinah, when a person was on the verge of death, we went to him (Prophet) and informed him. He came and prayed for his salvation. When the man expired, he (Prophet) returned with those who were with him; some times he stayed till the corpse was interred. Some times the Prophet, may Allah bless him, was thus detained for long. When we feared that it would be troublesome for him, some people said to others: By Allah ! we should not inform him before a person's death . (After this) we informed him only after the death (of a person) so that he was spared this trouble of being detained. He (al-Khudri) said: We did accordingly, and informed him only after a person had died. Then he would come, say funeral prayers, and pray for his salvation. Some times he left and at other times he stayed till the corpse was interred. For a time it was our practice. Then the people said: By Allah ! it would have been better if we had not informed the Apostle of Allah, may Allah bless him, and had taken the bier to his house and sent him a message and he would have said the funeral prayers near his house. It would have been more convenient and easier for him. He (al-Khudri) said: We did accordingly.

Muhammad Ibn `Umar said: This place came to be known as the place of biers because the dead bodies were taken there. Then it became a custom among the people to carry the biers there and to say the funeral prayers at that place. This is the practice till today.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

***73. ACCOUNT OF THE DESPATCH OF EPISTLES BY THE
APOSTLE OF ALLAH, MAY ALLAH BLESS HIM, TO THE
CHIEFS, INVITING THEM TO JOIN THE FOLD OF ISLAM,
AND WHAT THE APOSTLE OF ALLAH, MAY ALLAH
BLESS HIM, WROTE TO THE PEOPLE OF ARABIA AND
OTHERS***



Volume 1, Parts II.73.1

He (Ibn Sa`d) said: Muhammad Ibn `Umar al-Aslami informed us; he said: Ma`mar Ibn Rashid and Muhammad Ibn `Abd Allah related to me on the authority of al-Zuhri, he on the authority of 'Ubayd Allah Ibn `Abd Allah Ibn 'Utbah, he on the authority of Ibn `Abbas; (second chain) he (Ibn Sa`d) said: Abu Bakr Ibn `Abd Allah Ibn Abi Sabrah related to us on the authority of al-Miswar Ibn Rifà`ah; (third chain) he (Ibn Sa`d) said: `Abd al-Hamid Ibn Ja`far related to us on the authority of his father; (fourth chain) he (Ibn Sa`d) said: `Umar Ibn Sulaymàn Ibn Abi Hathmah related to us on the authority of Abu Bakr Ibn Abi Hathmah, he on the authority of his grandmother al-Shifa; (fifth chain) he (Ibn Sa`d) said: Abu Bakr Ibn `Abd Allah Ibn Abi Sabrah related to us on the authority of Muhammad Ibn Yusuf, he on the authority of al-Sà'ib Ibn Yazid, he on the authority of al-`Ala Ibn al-Hadhrami; (sixth chain) he (Ibn Sa'd) said: Mu'adh Ibn Muhammad al-Ansàri related to us on the authority of Ja`far Ibn `Amr Ibn Ja`far Ibn `Amr Ibn Umayyah al-Damri, he on the authority of one of his relatives, he on the authority of 'Amr Ibn Umayyah al-Damri; their narrations are mixed up; they said:

When the Apostle of Allah, may Allah bless him returned from al-Hudaybiyah in (the month of) Dhu al-Hijjah, 6 H. (April-May A.C. 628), he sent messengers to the chiefs inviting them to join the fold of Islam, and he wrote epistles to them. Then it was said to him: O Apostle of Allah ! verily, the rulers do not read but sealed epistles. Thereupon, the Apostle of Allah, may Allah bless him, got a silver ring prepared; its signet was also of silver in which was engraved Muhammad Rasul Allah (Muhammad, the Apostle of Allah) in three lines. Then he sealed the epistles with it. Six of the messengers set out, in one day, and this was in Muharram, 7 H. (May, A. C. 628). Everyone of the persons despatched, spoke the language of the people to whom he was sent. The first messenger whom the Apostle of Allah, may Allah bless him, sent was `Amr Ibn Umayyah al-Damri, who was sent to al-Najáshi. He wrote two epistles to him, in one of them he invited him to join the fold of Islam; it contained the verses of the Qur'an. He (Negus) took the epistle of the Apostle of Allah, may Allah bless him, and rubbed his eyes on it and alighted from his throne and came to the ground in all humbleness. Then he embraced Islam and bore witness to the truth, and said: I would have gone to him if I could.

He wrote to the Apostle of Allah, may Allah bless him, about his accepting, believing in, and embracing Islam at the hands of Ja`far Ibn Abi Tàlib.

In another epistle he (Prophet) had asked him to marry Umm Habibah Bint Abi Sufyan Ibn Harb to him (Prophet). She had migrated to Abyssinia with her husband `Ubayd Allah Ibn Jahsh al-Asadi. There

he had embraced Christianity and had died. The Apostle of Allah, may Allah bless him, had asked him in his letter to send back those of his Companions who were there. He did accordingly and married Umm Habibah Bint Abi Sufyan to him. [P. 16] and paid to her a dower of four hundred dinars on his behalf. He ordered that the Muslims be provided with necessities and sent them in two boats with `Amr Ibn Umayyah al-Damri. He then sent for a vessel of ivory and placed in it the epistles of the Apostle of Allah, may Allah bless him, and said: Abyssinia will not cease receiving blessings as long as these letters are there.

They said: The Apostle of Allah, may Allah bless him, sent Dahyah Ibn Khalifah al-Kalbi, who was one of the six (messengers) to Ceasar, inviting him to embrace Islam, and he wrote (and sent) another epistle to the governor (azim) of Busra to hand it over to Ceasar. The governor of Busra handed it over to Ceasar who happened to be at Emessa, as he was going on foot from Constantinople to Iliya (Jerushalem) in fulfilment of a vow. It was that in case the Romans overpowered the Persians he would go up to Iliya on foot. He (Caesar) read the epistle and then addressed the Roman grandees in a church at Emessa. He said: O people of Rome ! will you like guidance and prosperity, so that your kingdom may be stable and you may follow what `Isà Ibn Maryam had said. The Romans said: What is it, your majesty? He said: Follow this Arabian Prophet. He (the narrator) said: They ran away like wild asses, snorting and with their crosses raised. When Caesar Heraclius saw this, he was disappointed as to their joining the faith of Islam and became apprehensive of the safety of his person and authority. So he consoled them and said: I said this to test your stead-fastness in your religion and now I have seen what I like most. They prostrated before him.

They said: The Apostle of Allah, may Allah bless him, sent `Abd Allah Ibn Hudhafah al-Sahmi, one of the six {messengers) to Kisra, inviting him to embrace Islam; he also wrote an epistle to him. `Abd Allah said: I handed over the epistle of the Apostle of Allah, may Allah bless him, to him. It was read to him. Then he took it and tore it (into pieces). When the news reached the Apostle of Allah, may Allah bless him, he said: O Allah: Tear (break) his kingdom (into pieces).

Kisra wrote to Badhan, who was his (´amil) over Yaman, asking him to send two sturdy persons to the man who was in al-Hijàz and to bring information about him. Thereupon, Badhan sent Qahramanah with another man with a letter. They came to al-Madinah and handed over Bàdhán's letter to the Prophet, may Allah bless him. The Apostle of Allah, may Allah bless him, smiled and invited them to embrace Islam while they were trembling (with fear). Thereupon, he (Prophet) said: Retire today and come tomorrow and I shall inform you what I want (of

you). They came on the following day and he said to them: Inform your master that my Lord has killed Kisra last night at the seventh hour. It was Tuesday, 10th First Jumada', 7 H. (13th September, A.C. 628). Verily, Allah, the Blessed, the Great, made his (Kisrá s) son, Shiruyah overpower and kill him. They returned to Milan with this (information), and he and his sons, who were in Yaman, joined the fold of Islam.

They said: The Apostle of Allah, may Allah bless him, sent Hatib Ibn Abi Balta`ah al-Lakhmi, one of the six (messengers) to al-Muqawqis, the ruler of Alexandria, [P. 17] the cheif of the Copts, inviting him to embrace Islam; he also wrote an epistle for him. He (Hatio) delivered the epistle of the Apostle of Allah, may Allah bless him, to him. He read it and called it a blessing, and then placing it in a vessel of ivory he sealed it and handed it over to his slave-girl. He sent this reply to the Prophet, may Allah bless him; I knew that a prophet was yet to appear, but I thought he would rise in Syria. However, I have shown due honour to your messenger and I am sending two slave-girls, who command respect among the Copts, and a mantle and a mule for riding, as presents to you. There was nothing in it besides this, and he did not embrace Islam. The Apostle of Allah, may Allah bless him, accepted his presents, the two slave girls, Mariyah, subsequently the mother of Ibrahim, the son of the Apostle of Allah, may Allah bless him, and her sister Shirin, and the white she-mule, like which there was not one in Arabia in those days, and that was Duldul. The Apostle of Allah, may Allah bless him, said: The mischievous person was niggardly because of his sovereignty which however will not last.

Hatib said: He extended respect and hospitality to me and I stayed there for five days.

They said: The Apostle of Allah, may Allah bless him, sent Shujá` Ibn Wahb al-Asadi, one of the six (messengers), to al-Harith Ibn Abi Shimr al-Ghassani inviting him to embrace Islam; he also wrote an epistle for him. Shuja` said: I approached him when he was at Ghutah of Damascus making preparations for the reception of Ceasar who had come from Emessa to Iliya. I waited for two or three days at his door and said to his hájib: I am the messenger of the Apostle of Allah, may Allah bless him. He said: You will not see him till such and such a day has passed. The hájib who was a Roman, bearing the name, Muri, asked about the Apostle of Allah may Allah bless him. I described the qualities of the Apostle of Allah, may Allah bless him, and explained to him what he preached; he could not control weeping. He said: I have read the Gospels and I have seen the description of this Prophet and so I believe in him and have faith in him, but I fear al-Harith will slay me. He extended respect and good hospitality to me. Al-Harith appeared one day and

placed the diadem on his head. He granted me permission (to wait on him) and I delivered to him, the epistle of the Apostle of Allah, may Allah bless him. He read it and threw it away, and said: Whoever disputes with me about my country I shall march against him even though he be in Yaman and shall send men to bring him to me. He continued repeating such imaginary words. He then stood up and ordered his horses to be shod, and said to me: Convey to your master what you have seen. He also wrote (a letter) to Caesar containing information about me and what he intended to do. Caesar wrote to him (in reply) not to march against him (Prophet) but to show regard to him; he also asked him to join him (Caesar) at-Iliya. When he received this reply to his letter he called me and inquired: When do you intend to go back to your master. I said: Tomorrow. He ordered hundred mithqal (*A mithqual is equal to 4-1/2 mashahas, or about 67 grains*) of gold to be given to me. Muri came to me and gave orders for my provisions and clothes and said: Convey my respects to the Apostle of Allah, may peace be on him. Then I returned to the Prophet and informed him (about my journey). Thereupon, he said: His sovereignty is lost. Then I conveyed Muri's greetings and narrated what he had told me. On this the Apostle of Allah, may Allah bless him, said: He was true. Al-Harith [P. 18] Ibn Abi shamir died in the year of Victory (of Makkah).

They said: Farwah Ibn 'Amr al-Judhami was Caesar's governor (in `Amman) in the land of al-Balqa. The Apostle of Allah, may Allah bless him, did not write (any epistle) to him. But Farwah embraced Islam and wrote about his joining the fold of Islam to the Apostle of Allah, may Allah bless him. He sent a messenger from among his people, named Mas'ud Ibn Sa'd with a present. The Apostle of Allah, may Allah bless him, read his letter, accepted his present and wrote a reply. He gave to Mas'ud twelve ounces and a half (of silver) equal in value to five hundred dirhams.

They said: The Apostle of Allah, may Allah bless him, sent Salit Ibn 'Amr al-`Amiri, one of the six (messengers), to Hawdhah Ibn `Ali al-Hanafi, inviting him to embrace Islam. He also sent an epistle to him. When he (messenger) reached there, he (Hawdhah) welcomed him and entertained him. He read the epistle of the Prophet, may Allah bless him, and sent a reply which was much below his dignity; he wrote to the Prophet, may Allah bless him: To what you invite is good and noble but I am the poet of my people and their preacher. The Arabs fear me on account of my position; share with me a part of your affairs, so that I may follow you. He gave a suitable reward to Salit Ibn `Amr and dressed him in clothes from Hajar. He (Salit) brought all these things to the Prophet, may Allah bless him, and informed him of what he had said. He read his letter and said: If he had asked for the flowing of water, I would

not have given him; may he perish! When he (the Prophet) returned after the Victory (of Makkah), Gabriel came and informed him that he (Hawdhah) had died.

They said: The Apostle of Allah, may Allah bless him, sent 'Amr Ibn al-'As, in (the month of) Dhu al-Qa'dah, 8 H. to Jayfar and 'Abd sons of al-Julanda. They belonged (to the tribe) of al-Azd, and Jayfar was their ruler. He invited them to join the fold of Islam and wrote an epistle for them, and sealed it. 'Amr said: When I reached `Uman, I decided to (approach) 'Abd who was more forbearing of the two and of more pleasing manners. I said to him: I am the messenger of the Apostle of Allah, may Allah bless him, sent to you and to your brother. He said: My brother is to be preferred because of his age and sovereignty. I shall conduct you to him so that he may read the letter. I waited for several days. Then he called me, and I entered and delivered the sealed letter to him. He broke the seal and read it upto the end. Then he handed it over to his brother who also read it like him; but I found his brother more courteous than him. He said: Leave me today and come tomorrow. On the next day I returned to him, and he said to me: I have thought over the acceptance of your invitation, but I shall become the weakest of the Arabs if I make another person master of my territory. Then I said: I am leaving tomorrow. When he became sure of my return, he called me; I appeared before him. He and his brother accepted Islam. They believed in the Prophet, may Allah bless him, and allowed me to collect *sadaqah* and to rule and he supported me against those who opposed me. As for the *sadaqah*, I collected it from the wealthy persons among them and paid to the poor. I remained there till the news of the death of the Apostle of Allah, may Allah bless him, reached us.

[P. 19] He (Ibn Sa'd) said: The Apostle of Allah, may Allah bless him, on his return from al-Ji'rranah, sent al-'Ala Ibn al-Hadrami to al-Mundhir Ibn Sawa al-Abdi who was in al-Bahrayn, inviting him to join the fold of Islam. He (Prophet) wrote an epistle to him, and in reply he (al-Mundhir) informed him of his joining the fold of Islam and testifying (to the truth of his mission). (He added): I read your epistle before the people of Hajar, some of whom liked Islam and joined its fold while others disliked it. In my country there are Magians, and Jews also, so give your orders about them. The Apostle of Allah, may Allah bless him, wrote to him: As long as you do your work efficiently, you will not be removed. He who continues to remain a Magian or a Jew, shall pay jizyah.

The Apostle of Allah, may Allah bless him, wrote an epistle to the Magians of Hajar presenting Islam to them. In case they declined the offer, they would have to pay jizyah and their women would not be married (to Muslims) and the meat of animals slaughtered by them would not be eaten (by Muslims). The Apostle of Allah, may Allah bless him, sent Abu Hurayrah with al-'Ala al-Hadrami, and advised him to

treat them well.

The Apostle of Allah, may Allah bless him, wrote for al-`A1á the rates of zakáh on camels cows, sheep, fruits and other properties. He read the epistle of the Prophet to the people and realized their, *sadaqa*hs.

Volume 1, Parts II.73.2

He (Ibn Sa`d) said: Al-Haytham Ibn `Adi al-Ta'i informed us; he said: Mujàlid Ibn Sa'id and Zakariyá Ibn Abi Zà'idah informed us on the authority of al-Sha`bi; he said:

The Apostle of Allah, may Allah bless him, used to write after the style of the Quraysh: In Thy name, 0 Allah! Then the verse, "Embark therein! In the name of Allah be its course and its mooring," (*Qur'an*, 11:41) was revealed, and he began to write: In the name of Allah. Then the verse, "Cry unto Allah or cry unto the Beneficent" (*Qur'an*, 17:110) was revealed, and he began to write; In the name of Allah the Beneficent. Then the verse, "Lo ! it is from Solomon, and Lo ! it is: In the name of Allah, the Beneficent, the Merciful" (*Qur'an*, 27: 30) was revealed, and he began to write: In the name of Allah, the Beneficent, the Merciful.

Volume 1, Parts II.73.3

He (Ibn Sa`d) said: Al-Haytham Ibn `Adi informed us; Dalham Ibn Salih and Abu Bakr al-Hudhali informed us on the authority of `Abd Allah Ibn Buraydah, he on the authority of his father, Buraydah Ibn al-Husayb al-Aslami; (second chain) he (Ibn Sa`d) said: Muhammad Ibn Ishaq related to us on the authority of Yazid Ibn Rumàn and al-Zuhri; (third chain) he (Ibn Sa`d) said: Al-Hasan Ibn `Umàrah related to us on the authority of Firas, he on the authority of al-Sha`bi; their narrations are mixed up:

Verily, the Apostle of Allah, may Allah bless him, said to his Companions: Come to me tomorrow morning, all of you. The Prophet, may he be blessed, was accustomed to remain in his seat after he had offered the morning prayers, glorifying and praying (to Allah). (On the following day) he turned to them and despatching a party to some people he said to them: Serve the servants of Allah for Him because Allah has forbidden the entry into heaven of those who are given charge of administration and do not serve His servants. Go and do not act like the apostles of `Isá Ibn Maryam (Jesus s/o Mary) who used to approach only those who were near and avoided those who were far away; subsequently they realized this. Every one of them spoke the language of the people to whom he was sent, and when this was related to the Prophet, may Allah

bless him, he said: It was the greatest right of Allah on His servants.

He (Ibn Sa`d) said: The Apostle of Allah, may Allah bless him, wrote [P.20] an epistle to the people of Yaman detailing in it the regulations of Islam and duties on animals and properties. He directed them to treat his Companions and messengers well, and his messengers were Mu'adh Ibn Jabal and Malik Ibn Murarah. He informed them about the coming of their messengers to him and acknowledged the message which he had received from them.

They said: The Apostle of Allah, may Allah bless him, wrote personal letters to several persons of Yaman; the names of some of them are, al-Harith Ibn `Abd Kulál, Shurayh Ibn `Abd Kulal, Nu`aym Ibn `Abd Kulál, Nu'man the prince of Dhu Yazan, Ma'âfir and Hamdan and Zur`ah of Ru`ayn; and the last was the first of Himyarites to embrace Islam. He (Prophet) ordered them to collect *sadaqah* (*sadaqah implies zakah as well as other taxes*) and jizyah and deposit the same with Mu`adh Ibn Jabal and Malik Ibn Murarah. He (Prophet) ordered them to treat them (Mu`adh and Malik) well. Malik Ibn Murarah was the messenger of the people of Yaman sent to the Prophet, may Allah bless him, to inform him about their embracing Islam and submission to him. The Apostle of Alláh, may Allah bless him, wrote to them that Malik Ibn Murárah had delivered the message and defended their right in absentia.

They said: The Apostle of Allah, may Allah bless him, wrote a similar epistle to Bang Mu'awiyah, a branch of Kindah.

They said: The Apostle of Allah, may Allah bless him, wrote to Banu 'Amr, a branch of Himyar, inviting them to embrace Islam. Khalid Ibn Sa'id Ibn al-`As had scribed this epistle.

They said: The Apostle of Allah, may Allah bless him, wrote to Jabalah Ibn al-Ayham, the ruler of Ghassan, inviting him, to embrace Islam. He embraced Islam and wrote about his joining the fold of Islam to the Apostle of Allah, may Allah bless him, and sent a present to him. He did not cease to be a Muslim until the time of `Umar Ibn al-Khattab. While walking in the market place of Damascus, he trampled under foot a person (of the tribe) of Muzaynah, who stood up and slapped him. He was caught and produced before Abu `Ubaydah Ibn al-Jarrah. They said: This man slapped Jabalah. He (Abu `Ubaydah) said: He should slap him. They said: Should he not be slain? He said: No. They said: Should his hand not be amputated? He said: No, Allah the Great and Magnificent has ordained Qisas. (*i.e. punishment should be commensurate with the crime*). Jabalah said: Do you like that I should make my face like a sheep brought from the jungle; this is a bad religion. Then he became Christian and departed with his people and entered the Roman territory. The news reached `Umar who was grieved (to hear this) and said to

Hassan Ibn Thabit: O Abu al-Walid ! do you know that your friend Jabalah Ibn al-Ayham has become Christian? He said: "Lo ! we are Allah's and to ! unto Him we are returning", (Qur'an, 2:156) and why (this)? He said: A man from Muzaynah slapped him. He (Hassan) said: Right he was. `Umar stood with his whip and lashed him. (Jabalah's incident is an instance of strict justice as administered in the time of 'Umar.)'

They said: The Apostle of Allah, may Allah bless him, sent Jarir Ibn `Abd Allah al-Bajali to Dhu al-Kula` Ibn Nakur Ibn Habib Ibn Malik Ibn Hassan Ibn Tubba`, and Dhu `Amr, inviting them to embrace Islam. They joined the fold of Islam and Dhu al-Kula"s wife, Duraybah Bint Abrahah Ibn al-Sabbah embraced Islam. While Jarir was still with them, the Apostle of Allah, may Allah bless him, passed away; and Dhu 'Amr informed him of his passing away, may Allah bless him. So Jarir set out for al-Madinah.

They said: The Apostle of Allah, may Allah bless him, wrote to Ma`di Karib Ibn Abrahah [P. 21] that the land of Khawlan will be his if he embraced Islam.

They said: The Apostle of Allah, may Allah bless him, wrote to the bishop of Banu al-Harith Ibn Ka'b and the bishops and priests of Najran, their followers and their monks that every thing, small or great, pertaining to their churches, chapels and monasteries would remain in their possession that Allah and His Apostle guaranteed that no bishop would be removed from his see, nor any monk from his monastery, nor any priest from his office and none of their rights or powers would be changed as long as they were sincere and good, and no cruelty would be shown to them. Al-Mughirah had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to Rabi`ah Ibn Dhu Marhab al-Hadrami, his brothers and uncles, that their properties, presents, slaves, wells, trees, ponds, stream-lets, plants and their water-courses in Hadaramawt and all belongings of the family of Dhu Marhab, and every thing mortgaged in their land and whatever accrued from the fruits, nabk tree and wood would be considered a part of that mortgage, and would be theirs, and no one were to question them about anything that Allah and His Apostle would be absolved of it, and it would be the responsibility of the Muslims to help the family of Dhu Marhab and their lands would be free from cruelty and their property and persons and irrigational system of king's garden to that of the family of Qays (would be theirs) and that Allah and His Apostle guaranteed it. Mu'awiyah had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to those

from among the Banu Lakhm, who had embraced Islam on the basis of mere guess, used to offer prayers, pay zakàh and the share of Allah and His Apostle and had abandoned the polytheists, that they were safe under the guarantee of Allah and the guarantee of Muhammad that from him who would return to his old religion the guarantee of Allah and the guarantee of Muhammad His Apostle, would be withdrawn, but, if a Muslim bore witness to his Islam, he would be safe under the guarantee of Allah and the guarantee of His Apostle. 'Abd Allah Ibn Zayd had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to Khalid Ibn Dimad al-Azdi that he would be allowed to retain the land which he held when he had embraced Islam on the condition that he would believe in Allah, Who has no partner, and would bear witness that Muhammad was His servant and apostle, and would offer prayers, pay zakah, fast during the month of Ramadan, go on a pilgrimage to the sanctuary (of Allah), would not protect heretics, nor harbour doubts and would remain sincere to Allah and His Apostle, love His friends and abhor His foes and that it would be binding on Muhammad the Prophet to defend him as he defended himself, his property and relations, that for Khálid was the guarantee of Allah and the guarantee of Muhammad if he fulfils (the conditions). Ubayyi had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote a document for 'Amr Ibn Hazm when he sent him to Yaman, detailing in it the regulations of Islam, its obligations and limits (hudud). Ubayyi had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to Nu'aym Ibn Aws the brother of Tamim al-Dári that he would retain Hibra and 'Aynun in Syria, the entire village, all alluvial land, hills, streams, [P. 22] fields, wells, cows, and that these would pass on to his successors after him; none would dispute with them nor resort to cruelty there and that he who took anything from them by force, would court the curse of Allah, the angels and all human beings. `Ali had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to al-Husayn Ibn Aws al-Aslami, that he (Prophet) had bestowed al-Furghan (in Yaman) and Dhát A'shás on him and that none would dispute with him. 'Ali had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to Banu Qurrah Ibn `Abd Allah Ibn Abi Nujayh al-Nabhàniyin that he had bestowed on them a1-Mazallah, the whole of it, its land, water, alluvial land, hills and pasture land for the grazing of their animals. Mu`áwiyah

had scribed it.

They said The Apostle of Allah, may Allah bless him, wrote to Banu al-Dibab a branch of Banu al-Harith Ibn Ka`b that they would retain Saribah, its highlands and nobody would dispute with them about it, as long as they would continue to offer prayers, pay zakáh, obey Allah and His Apostle and dissociate themselves from the heathens. Al-Mughirah had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote 'azid Ibn al-Tufayl al-Harithi that the whole of al-Maddah would be his and no one would dispute with him as long as he continued to offer prayers, pay zakáh and fight against the heathens. Juhaym Ibn al-Salt had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to Banu Qaman Ibn Tha'labah, a branch of Banu al-Harith that they could retain Majs where they would be safe with their persons and properties. Al-Mughirah had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to `Abd Yaghuth Ibn Wa'lah al-Háarithi that he could retain whatever land and other things, i.e. date-palms were in his possession at the time of his embracing Islam, as long as he offered prayers, paid zakàh, and one fifth of the booty (collected) in battles, and that he would not be required to pay 'ushr (tithe) nor would he be ejected (from his land), and that those of his tribe who followed him (would be treated likewise). Al-Arqam Ibn 'Abi al-Arqam al-Makhzum had scribed it.

They said: The Apostle of Allah, may Allah bless him wrote to Banu Ziyad Ibn al-Harith and other persons of the tribe of al-Harith, that they would retain Jammá and Adhnibah and they would be safe there as long as they offered prayers, paid zakàh and fought the heathens. 'Ali had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to Yazid Ibn al-Muhajjal al-Harithi that they (his men) would retain Namrah, its aqueducts and Wadi al-Rahman in their forest and that he and his heirs would be the chiefs of his tribe, Banu Malik, and that they would not be attacked nor ejected. Al-Mughirah Ibn Shu`bah had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to Dhu al-Ghussah Qays Ibn al-Husayn about his father's children, Banu al-Harith and Banu Nahd, that they had a guarantee from Allah and from His Apostle, and that they would not be ejected nor subjected to the payment of 'ushr as long as they offered prayers, paid zakàh and kept

themselves away from the polytheists and bore witness to their Islam, but that their properties would be subjected to the payment of the dues of the Muslims. He (Ibn Sa'd) said: Banu Nahd were the allies of Banu al-Harith.

They said: The Apostle of Allah, may Allah bless him, wrote to Banu Qanan Ibn Yazid, a branch of the tribe of al-Harith that they could retain Midhwah and its irrigation system as long as they offered prayers, paid zakàh, and kept themselves away from the polytheists and kept the routes safe and bore witness to their Islam.

They said: [P. 23] The Apostle of Allah, may Allah bless him, wrote to 'Asim Ibn al-Harith al-Harithi that he would be entitled to the trees of Rakis and no one would question their title. Al-Arqam had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to the Banu Mu'awiyah Ibn Jarwal, a branch of the tribe of Tayy, who had embraced Islam, and were offering prayers, paying zakáh, obeying Allah and His Apostle and were paying the share of Allah and His Apostle equal to one fifth of the booty and had kept themselves away from the polytheists and borne witness to their Islam that they were in the security of Allah and His Apostle and that they would retain whatever they possessed at the time of embracing Islam and the place where the sheep were kept at night. Al-Zubayr Ibn al-'Awwam had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to `Amir Ibn al-Aswad Ibn `Amir Ibn Juwayn al-Tá'i that he and his people (who had accepted Islam) would retain their towns (bilád) springs which they possessed at the time of embracing Islam, as long as they offered prayers paid zakàh and kept themselves away from the polytheists. Al-Mughirah had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to the Banu Juwayn, a branch of the tribe of Tayy, who had embraced Islam, offered prayers, paid zakàh, kept themselves away from the polytheists, obeyed Allah and His Apostle, paid one fifth of the booty as the share of Allah and His Apostle and bore witness to their Islam, that they would be under the security of Allah and Muhammad Ibn 'Abd Allah and that they would retain their land, their springs and whatever they possessed at the time of their embracing Islam, and that they would be entitled to pasture land where the sheep could be kept in the morning and in the night. AlMughirah had scribed it.

He (Ibn Sa`d) said: He (Prophet) meant by ghadwah the land where the sheep grazed in the morning up to the place to which they moved by

night-fall; this was for them. The word: (mubitah) meant the place where they passed the night.

They said: The Apostle of Allah, may Allah bless him, wrote to the Banu Ma'n, a branch of the tribe of Tayy, that they would retain whatever land, springs and grazing land of the sheep they possessed at the time of their embracing Islam as long as they offered prayers, paid zakàh, obeyed Allah and His Apostle, and kept themselves away from the polytheists, bore witness to their Islam and kept the routes safe. Al-'Ala had scribed it and borne witness to it.

They said: The Apostle of Allah, may Allah bless him, wrote: In the name of Allah, the Beneficent; the Merciful. From Muhammad, the Prophet, to Banu Asad. Peace be on you. I praise Allah before you; there is no god but He. After that, do not go near the springs and the land of Tayy (tribe), because it is not lawful for you to (encroach upon) their springs, or to enter their land except for those whom they admit. The guarantee of Muhammad would be withdrawn from him who disobeys Quda'i Ibn `Amr should enforce this. Khálid Ibn Sa'id had scribed it.

He (Ibn Sa'd) said: Quda'i Ibn `Amr a member of Banu `Udhrah was their `amil.

They said: The Apostle of Allah, may Allah bless him, wrote an epistle to Junàdah al-Azdi and those of his people who followed him that they would be under the guarantee of Allah and Muhammad Ibn `Abd Allah as long as they offered prayers, paid zakah, obeyed Allah and His Messenger, and paid from the booty one fifth as the share of Allah and the Prophet, may Allah bless him, and kept themselves away from the polytheists. Ubayyi had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote an epistle to Sa'd of Hudhaym, a branch of Quda'ah, and Judham guiding them in the obligations of *sadaqah* and ordered them to pay *sadaqah* [P. 24] and the fifth part to his messengers, Ubayyi and `Anbasah, or to him whom they (Ubayyi and `Anbasah) deputed. He (Ibn Sa'd) said; They did not mention their genealogies.

They said: The Apostle of Allah, may Allah bless him, wrote to the Banu Zur`ah and Banu al-Rab`ah, branches of Juhaynah, that they would be safe in their persons and properties and that they would receive assistance in case any one showed cruelty to them or fought against them, except when it was allowed by religion or was for (defending) their families, and that those of their village people who were pious and virtuous, would enjoy the same privileges as those who lived in the towns,

and Allah is our Helper.

They said: The Apostle of Allah, may Allah bless him, wrote to the Banu Ju'ayl, a branch of Bali, that they formed a sub-tribe of the Quraysh and came of the house of 'Abd Manàf, that they would enjoy the privileges which they were enjoying and their obligations would be the same as they had been, that they would not be evicted nor would they have to pay 'ushr; that they would retain what they possessed at the time of their embracing Islam and would receive tax from Nasr, Sa`d Ibn Bakar, Thumàlah and Hudhayl. On these conditions `Asim Ibn Abi Sayfi, 'Amr Ibn Abi Sayfi, al-'Ajam Ibn Sufyan and `Ali Ibn Sa`d offered bay`ah to the Apostle of Allah, may Allah bless him. A1-`Abbas Ibn `Abd al-Muttalib, `Ali Ibn Abi Talib, `Uthmàn Ibn `Affán and Abu Sufyan Ibn Harb stood witnesses (to the document). He (Ibn Sa`d) said: Verily, he made the members of the family of `Abd Manaf witnesses to this covenant because they were their allies and he meant that they would not be forced to move from one spring to another for (nonpayment of) *sadaqah*, and that they would not pay 'ushr more than once in a year. By saying that they would receive ... he referred to al-*sadaqah*.

They said: The Apostle of Allah, may Allah bless him, wrote to those persons of Aslam, a branch of Khuzà`ah, who had embraced Islam, offered prayers, paid zakáh and were sincere in the faith of Allah, that they would be given help against those who showed cruelty to them and in return) they would help the Prophet, may Allah bless him, whenever called by him, that their village people would have the same privileges as those who lived in cities and they would be considered muhajirs wherever they happened to be. Al-'Ala Ibn al-Hadrami had scribed it and borne witness to it.

They said: The Apostle of Allah, may Allah bless him, wrote to `Awsajah Ibn Harmalah'al-Juhni: In the name of Allah, the Beneficent, the Merciful, this is what the Apostle has bestowed on 'Awsajah Ibn Harmalah al-Juhni, (i.e., a portion of) Dhu al-Marwah. He gives him what lies from Balkathah to Masna'ah, from there to al-Jafalat, from there to al-Jadd, the mountain towards qiblah. No one would dispute with him, and he who disputes with him has no right and the right vests in him. 'Uqbah had scribed it and bore witness to it.

They said: The Apostle of Allah, may Allah bless him, wrote to the Banu Shankh, a branch of Juhaynah; In the name of Allah, the Beneficent, the Merciful. This is what Muhammad the Prophet has bestowed on Banu Shankh, a branch of Juhaynah. He bestowed on them what they had marked of Sufaynah and what they had tilled. He who disputes with them, has no right; and the right is vested in them. Al-'Ala

Ibn 'Uqbah had scribed it and borne witness to it.

They said: The Apostle of Allah, may Allah bless him, wrote to Banu Jurmuz Ibn Rabi'ah, and they are also a branch of Juhaynah: They are safe in their towns and they will retain what they possessed when they embraced Islam. Al-Mughirah had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to 'Amr Ibn Ma'bad al-Juhni and those from among the Banu al-Huraqah, a branch of Juhaynah, and Banu al-Jurmuz, who had embraced Islam, [P. 25] offered prayers, paid zakáh, obeyed Allah and His Apostle, paid one-fifth of the booty as the share of the Pure Prophet, bore witness to their Islam and kept themselves away from the polytheists: They are safe under the guarantee of Allah, and of Muhammad. If any one of them owes some debt to a Muslim, he will repay the principal only and the interest in the mortgage will be unlawful. The *sadaqah* on fruits will be one tenth. And he who joins them will have privileges like theirs.

They said: The Apostle of Allah, may Allah bless him, wrote for Bilal Ibn al-Harith al-Muzani: al-Nakhl, Jazza`ah and facing them Dhu al-Mazári`, and al-Nahl, are for him and he will get what instrument is fit for agriculture; he will also get al-Maddah, al-Jaz' and al-Ghaylah provided that he remains sincere. Mu`áwiyah had scribed it. By the expression, jazza'ah he meant a village, by shatr, he meant facing it, and this is used in the Book of Allah, the High and Magnificent. "So turn thy face toward the Inviolable Place of worship". (*Qur'an*, 2:144) He means facing the Inviolable Place of worship. As regards the expression, gads he meant by it an instrument of agriculture; and al-Maddah was the name of a tract of land.

They said: The Apostle of Allah, may Allah bless him, wrote to Budayl, Busr and Sarawat, sons of `Amr: After that, I did not impose any fine on your property nor I made any diminution in your rights. The most respected of the people of Tihàmah in my view and those closest to me in kinship are you and those of al-Mutayyibin who follow you. After that, I granted the same rights to those of you who migrated as I have claimed for me, although they might have migrated to their own land, save the residents of Makkah and those who travel to perform Umrah or Hajj. Since I have made peace with you I have never fought against you, and you have no reason to fear from me that you will be besieged. After that, `Alqamah Ibn 'Ulathah and two sons of Hawdhah embraced Islam, migrated and offered bay`ah on the conditions on which those men of `Ikrimah, who followed them would pledge. We resemble each other in what is allowed and what is forbidden. By Allah! I do not speak a lie; surely Allah will befriend you. He (Ibn Sa'd) continued: He did not write

(in this letter), Peace be on you, because it was written before the verse enjoining salám was revealed. As regards `Alqamah Ibn `Ulathah, he was 'Alqamah Ibn `Ulathah Ibn `Awf Ibn al-Ahwas Ibn Ja`far Ibn Kilab. The two sons of Hawdhah are, al-`Addá, and `Amr, the two sons of Khálid Ibn Hawdhah, of the tribe of Banu `Amr Ibn Rabi'ah Ibn 'Amir Ibn Sa'sa`ah, the progenitor of the men of `Ikrimah Ibn Khasafah Ibn Qays Ibn `Ilan. By "those of al-Mutayyibin who follow you" he meant Banu Háshim, Banu Zuhrah, Banu al-Harith Ibn `Abd al-`Uzzà.

They said: The Apostle of Allah, may Allah bless him, wrote to al-'Addà Ibn Khalid Ibn Hawdhah and those persons of `Amir Ibn `Ikrimah who followed him, that he (Prophed) had bestowed on them what was between al-Misba`ah and al-Zuhh and Lawábah i.e., Lawabah al-Kharrar. Khàlid Ibn Sa'id had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to Musaylimah, the liar, may Allah damn him, inviting him to join the fold of Islam, and sent it through `Amr Ibn Ummayyah [P. 26] al-Damri. Musaylimah wrote a reply to his epistle saying that he (Musaylimah) was a prophet like him, and asked him to divide the Earth; he also added that the Quraysh were not just. The Apostle of Allah, may Allah bless him, said: Curse him; Allah has also cursed him. The Prophet wrote to him: your letter (full of) falsehood and fabrications against Allah has reached me. As regards the Earth, it belongs to Allah. He bestows (it) on whomsoever He likes from among His servants. The life hereafter is for the pious, and peace be on him who follows guidance. He (Ibn Sa`d) said: He sent it through al-Sa'ib Ibn al-`Awwàm, the brother of al-Zubayr Ibn al-`Awwam.

They said: The Apostle of Allah, may Allah bless him, wrote for Salamah Ibn Malik Ibn Abi 'Amir al-Sulami, a branch of Banu Harithah, that he had bestowed on him Madfawwa, and none would dispute with him and that he who disputed with him had no right, and his (Salamah's) right is established.

They said: The Apostle of Allah, may Allah bless him, wrote for al-`Abbas Ibn Mirdas al-Sulami, that he had bestowed on him Madfawwa and he who disputed with him had no right. Al-`Ala Ibn 'Uqbah had scribed it and borne witness to it. *(Compare it with the foregoing narration; in both Madfawwa is mentioned).*

They said: The Apostle of Allah, may Allah bless him, wrote for Hawdah Ibn Nubayshah al-Sulami, then attached to the Banu `Usayyah, that he had bestowed on him the whole of al-Jafr.

They said: The Apostle of Allah, may Allah bless him, wrote for Ajabb, of the Banu Sulaym, that he had bestowed on him Falis. Al-Arqam had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote for Rashid Ibn `Abd al-Sulami that he had bestowed on him (land measuring) two bow-shots and one stone-throw in Ruhat. No one would dispute with him and he who disputed with him would have no claim, and his right was established. Khalid Ibn Said had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote for Haram Ibn `Abd `Awf, of the Banu Sulaym, that he had bestowed on him Adham and his share in Shawàq and that it was not lawful for any one to oppress them (descendants of Haram?) and they should not oppress any one. Khalid Ibn Sa'id had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote: In the name of Allah, the Beneficent, the Merciful. This is an agreement made by Nu'aym Ibn Mas`ud Ibn Rukhaylah al-Ashja'i for assistance and sincere devotion (and will last) as long as Uhud remains at its place and the ocean water drenches wool. 'Ali had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote for al-Zubayr Ibn al-`Awwam: I have bestowed on him Shawàq, its upper part and lower part. No one should dispute with him. 'Ali had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote for Jamil Ibn Rizàm al-`Adawi that he had bestowed on him al-Ramda and that no one was to dispute with him. 'Ali had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote for Husayn Ibn Nadlah al-Asadi that he would have Aram and Kassah and that no one should dispute with him. Al-Mughirah Ibn Shu`bah had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote for Banu Ghifar: As they are Muslims they have the rights which Muslims enjoy and they have the duties which Muslims perform. Verily, the Prophet has promised the guarantee of Allah and His Apostle for their persons and property; they will receive assistance against those who will oppress [P 27] them and verily when the Prophet calls them for assistance they would respond and assist him, except he who fights against religion (i. e., becomes apostate). (It will remain in force) until the water of the ocean drenches the wool and this document will be observed save for sin.

They said: The Apostle of Allah, may Allah bless him, wrote to the Banu Damrah Ibn Bakr Ibn `Abd Manat Ibn Kinanah that their persons and property would be safe and that they would be assisted if any one oppressed them and they would help the Prophet, may Allah bless him, till the ocean drenches the wool, except when they fought against the religion of Allah. When the Prophet would call them they would respond and that there would be a guarantee of Allah and His Apostle for it and those of them who were pious and virtuous would be helped.

They said: The Apostle of Allah, may Allah bless him, wrote to al-Hilál, the ruler of al-Bahrayn; You are in peace; I praise before you Allah and there is no god except Him, and there is no partner with Him. I call you to believe in Allah, Who is One and to obey Him and join the party (of believers). It will be for you, and peace be on him who follows guidance.

They said: The Apostle of Allah, may Allah bless him, wrote to Asibakht Ibn `Abd Allah, the ruler of Hajar: Verily, al-Aqra' brought your letter of intercession (shafa'at) for your which I accept and trust upon the words of your messenger, al-Aqra' about your people. I send you good news concerning what you like and what you have asked for. But I think I should inform you that you will be honoured if you come to me, and also you will be honoured if you remain (i.e., where you are). After this, I do not ask any one to offer present, but I shall accept if you send one. My `amils have praised you, and I give you an advice, which is better still, namely, that you should offer prayers, pay zakah and offer hospitality to believers. I have named your people Banu `Abd Allah, so direct them to offer prayers and do good deeds and receive good news. Peace be on you, and those of your people, who are believers.

They said: The Apostle of Allah, may Allah bless him, wrote to the people of Hajar: After this, I advise you, by Allah and by your souls, that you should not be led a stray after you are guided and you should not be tempted after you are rightly directed. After this, your deputation waited on me and I did not do any thing but what pleased them. If I had made an effort, I would have turned you out of Hajar, but I have accepted the intercession of an absentee from among you and have honoured him who is present. So remember the blessings of Allah on you. After that, the news of what you have done has reached me. I do not consider him, who does noble deeds, responsible for the evil deeds of the evil-doers. When my amirs come to you, obey them and assist them in (the implementation of) the commands of Allah and assist him in the His, path. He from among you, who does noble deeds will not be misled, before Allah, nor before me.

They said: The Apostle of Allah, may Allah bless him, wrote to al-Mundhir Ibn Sawa: After that, my messengers have praised you. As long as you do good deeds I shall do good to you and I shall reward you for your actions. Be sincere to Allah and His Apostle, and peace be on you. He despatched it with al-`Ala Ibn al-Hadrami.

They said: The Apostle of Allah, may Allah bless him, wrote to [P, 28] al-Mundhir Ibn Sawa another epistle: After that, I am sending Qudamah and Abu Hurayrah, pay to them whatever is collected of the jizyah of your land. Peace be on you. Ubayyi scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to al-`Ala Ibn al-Hadrami: After that, I have sent a person to al-Mundhir Ibn Sawa to receive the amount of jizyah, which he has collected, so make haste and send him with the amounts of *sadaqah* and *`ushr* collected by you. Peace be on you. Ubayyi scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to Daghatir, the bishop; Peace be on him who embraces Islam. After that, Verily, "Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary" (*Qu'ran*, 4:171) the Pure. "Verily, I believe in Allah; and that which is revealed unto Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered." Peace be on him who follows guidance. (*Qu'ran*, 4:171) He (Ibn Sa`d) said: He despatched it with Dihyah Ibn Khalifah al-Kalbi.

He (Ibn Sa`d) said: The Apostle of Allah, may Allah bless him, wrote to Banu Janbah, the Jews of Maqna, and. to (other) people of Maqna, near Aylah: After that, your messengers, while returning to your village, have come to me. On this letter of mine reaching you, you will be safe, with the guarantee of Allah and the guarantee of His Apostle. Verily, the Apostle of Allah is forgiving your shortcomings and sins. Under the guarantee of Allah and the guarantee of His Apostle there will be no cruelty or oppression on you. Verily, the Apostle of Allah, will defend you, against which he defends himself: Verily, for the Apostle of Allah will be the booty which you receive on making peace (with some party) and every slave you get, as well as animals and other objects, except that which the Apostle of Allah or his envoy remits. Verily, it is binding on you to pay one-fourth of the yield of your date palms, and one-fourth of your game from the rivers, and one-fourth of what your women spin, besides that you will be exempt from jizyah and forced labour. If you would listen and obey, it would be for the Apostle of Allah to honour your respected persons and to excuse your mistakes. After that, to the

believers and those who submit (muslimin), he who does good to the people of Maqna will be treated well and he who ill-treats them will suffer the consequences. Verily, there will be no Amir on you except one from among you or from the people of the Apostle of Allah, peace be on you.

By the expression ... he meant their 'envoys'; by ... he meant the booty on which they make peace, by ... arms and property gathered in the house. As regards ... the ... is a log of wood thrown in the sea from which they cast their nets to catch fish.

They said: The Apostle of Allah, may Allah bless him, wrote to Yuhannah Ibn Rubbàh and (other) chiefs of the people of Aylah: You are safe. I praise Allah before you; there is no God but He. I will not fight against you unless I write to you (in advance). So, join the fold of Islam or [P. 29] pay the jizyah. Obey Allah and His Apostle and the messengers of His Apostle, honour them and dress them in nice clothes, other than the uniform of the ghazis. Provide Zayd with good clothes. If my messengers will be pleased with you, I shall also be pleased with you. The jizyah is a known thing. If you like that, peace might prevail over the land and sea; you should obey Allah and His Apostle. You will not be required to pay dues you have been paying to the Arabs and the 'Ajamis, and you will pay the dues to Allah and His Apostle. If you send them (my messengers) back and do not please them, I shall not accept anything from you, and shall wage war against you and make your young ones captive and shall stay your elders. Verily, I am the Apostle of Allah to communicate the truth. I believe in Allah, His Books and His Apostles. I believe in Masih Ibn Maryam (Messiah son of Mary) who is His word, to be His Apostle. Come to me before you face the evil. I have given advice to my messengers about your affairs. Pay three wasaq (*Wasaq is a camel-loadequal to sixty sa`s, each sa` being equal to four mudds, and each mudd is equal to 1-1/3 lbs., thus a wasaq is equal to nearly four maunds of Pakistan.*) of barley to Harmalah. Verily, Harmalah has recommended your case. Had there been no Allah and this (recommendation) I would not have had any correspondence with you and you would have seen armies marching against you. If you obey my messenger, verily, Allah is your defender and (also) Muhammad and those who follow him. Verily, my messengers are Shurahbil, Ubayyi, Harmalah and Hurayth Ibn Zayd al-Tá'i. If they conclude a treaty, I shall approve of it and you will be under the guarantee of Allah and Allah's Apostle Muhammad. Salàm to you. If you obey, you should arrange provisions for the people of Maqna to go to their land.

They said: The Apostle of Allah, may Allah bless him, wrote to those who had assembled in the mountains of Tihámah. They had way-laid the people of Kinanah, Muzaynah, al-Qarah and their slaves following them.

When the Apostle of Allah, may Allah bless him, appeared (i.e. was commissioned to prophethood) their deputation waited on him, may Allah bless him, Thereupon the Apostle of Allah, may Allah bless him, wrote to them: In the name of Allah, the Beneficent, the Merciful. This is an epistle from Muhammad, the Prophet, Apostle of Allah, to His free servants (utagá). If they believe, offer prayers and pay zakah, their slaves will be enfranchised and their mawlá will be Muhammad. None of them belonging to any tribe whatsoever will be returned. If they have murdered anyone and seized the property of others, the same will be theirs. If they have to recover any debts they will get them. They will not be tyrannized or oppressed. They will be under the guarantee of Allah and the guarantee of Muhammad Salam. Ubayyi Ibn Ka`b scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote: In the name of Allah, the Beneficent, the Merciful. This is an epistle from Muhammad, the Apostle of Allah, to Banu Ghàdiya. They have to guarantee the payment of the jizyah in return (for a guarantee from us that) there will be no oppression on them, nor banishment. The night and day will not void (the document). Khalid Ibn Said scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote: In the name of Allah, the Beneficent, the Merciful. This is an epistle from Muhammad, the Apostle of Allah, to Banu `Urayd. They will receive ten wasaq of of barley at the time of harvesting. Besides, they will get fifty wasaq of dates in the season every year. [P.30] They will not be oppressed, Khalid. Ibn Sa'id scribed it.

He (Ibn Sa`d) said: The Banu 'Urayd were a Jewish people.

Volume 1, Parts II.73.4

He (Ibn Sa`d) said: Isma'il Ibn Ibrahim al-Asadi Ibn 'Ulayyah informed us on the authority of al-Jariri, he on the authority of Abu al-'Ala; he said: I was in the company of Mutarrif in the Suq al-Ibil (camel market) when an A'ràbi came with a piece of leather or a leather wallet and said: Who will read it? Or he said: Is there any one among you who will read it? I said: yes, I will read it. He said: Take this; verily, the Apostle of Allah, may Allah bless him, wrote this to me. It contained this: In the name of Allah, the Beneficent, the Merciful. From Muhammad, the Prophet, to Banu Zuhayr Ibn Ugaysh, a sub-tribe of 'Ukal. If they bear witness to, (the formula that) there is no god save Allah and that Muhammad is the Apostle of Allah, they dissociate themselves with the, polytheists and promise to pay one-fifth of their booty as the general and particular shares of the Prophet, they will be safe under the protection of Allah and His Apostle. Then the people or some of them said to him:

Have you heard some thing from (the lips of) the Apostle of Allah; reproduce the same before us. I said: Yes. They said: Repeat before us, may Allah show you mercy. I said: I heard him saying: He who likes that his breast may be free from intense rancour, should keep fasts in the month of forbearance (i.e. Ramadan), and for three days in every month. The people or some of them said to him: Have you heard it from the Apostle of Allah. He said: I think you fear that I will fabricate a lie on the Apostle of Allah, may Allah bless him. By Allah I shall never relate a tradition after today.

Volume 1, Parts II.73.5

He (Ibn Sa`d) said: Hisham Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed, us: Lut Ibn Yabya al-Azdi informed us; he said:

The Prophet, may Allah bless him, wrote to Abu Zabyan al-Azdi, belonging to (the tribe of) Ghamid, inviting him and his people to embrace Islam. He responded, along with some people of his tribe who happened to be at Makkah. Among them were Mikhnaf, 'Abd Allah and Zuhayr, sons of Sulaym; and `Abd Shams Ibn 'Afif Ibn Zuhayr. They were at Makkah, and those who came to him at al-Madinah were, al-Jahin Ibn al-Muraqqa', Jundab Ibn Zuhayr and Jundab Ibn Ka'b. After them came al-Hakam of the tribe of Mughaffal with forty persons who waited on him at Makkah. The Prophet wrote an epistle to Abu Zabyan who had the privilege of Companionship and lived till the time of Umar Ibn al-Khattab.

Volume 1, Parts II.73.6

Hisham Ibn Muhammad informed us; he said: Jamil Ibn Marthad related to me; he said:

A member of the Ajiyin whose name was Habib Ibn 'Amr, waited on the Prophet, may Allah bless him. So he wrote an epistle for him: This is an epistle from Muhammad, the Apostle of Allah, to Habib Ibn 'Amr, the brother of Banu Aja and to him from among his people who embrace Islam, offer prayers, pay zakah from what he possesses and his water well; and there will be no (further tax) on his urban or rural (property). For this, there is the guarantee of Allah and the guarantee of His Apostle.

Volume 1, Parts II.73.7

He (Ibn Sa`d) said: Hisham Ibn Muhammad informed us; he said:

A man from Banu Buhtur, a branch of Tayy, related to me, he said: Al-Walid Ibn Jabir Ibn Zalim Ibn Harithah Ibn 'Attab Ibn Abu Hárithah Ibn Judayyi Ibn Tadul Ibn Buhtur waited on the Apostle of Allah, may Allah bless him, and embraced Islam. He (Prophet) wrote an epistle, which is still preserved in his family at al-Jabalayn. (*Salma and Ajá were two mountains which were known as al-Jabalayn*)

Volume 1, Parts II.73.8

He (Ibn Sa`d) said: `Ali Ibn Muhammad al-Qurayshi informed us on the authority of Abu Ma'shar, he on the authority of Yazid Ibn Ruman, [P. 31] Muhammad Ibn Ka`b and Yazid Ibn `Iyád Ibn Ju'dabah al-Laythi, they on the authority of al-Zuhri; others narrated on the authority of others; they said:

The Apostle of Allah, may Allah bless him, wrote to Sim`an Ibn 'Amr Ibn Qurayt Ibn `Ubayd Ibn Abi Bakr Ibn Kilab, along with `Abd Allah Ibn `Awsajah al-Urani; he patched it into his bucket and so they came to be known as Banu al-Raqi` (children of the patcher). Then Sim`an embraced Islam and came to the Apostle of Allah, may Allah blest him, and recited (the verse): Forgive me as you protected Ward; when I come to you I am not a greater sinner than Ward.

Volume 1, Parts II.73.9

He (Ibn Sa'd) said: `Ali Ibn Muhammad informed us on the authority of Hammád Ibn Salamah, he on the authority of al-Hajjaj Ibn Artat, he on the authority of Abu Ishaq al-Hamdáni; (he said):

Verily, an al-`Urani, (a man of the tribe of al-`Uraynah) received an epistle from the Apostle of Allah, may Allah bless him, and patched it in his (leather) bucket. His daughter said to him: I fear that shortly a catastrophe will befall you because the epistle of the chief of the Arabs came and you patched it in your bucket. Subsequently an army of the Apostle of Allah, may Allah bless him, passed by him, and they seized every thing belonging to him as lawful for them. Then he embraced Islam and came to the Prophet, may Allah bless him, and informed him (about it). The Apostle of Allah, may Allah bless him, said to him: Whatever you collect before the Muslims divide it among themselves will be yours.

Volume 1, Parts II.73.10

He (Ibn Sa`d) said: 'Ali Ibn Muhammad informed us on the authority of `Amr Ibn `Abd al-Rahman al-Zuhri, he on the authority of Zamil Ibn `Amr al-Judhami; he said:

Farwah Ibn 'Amr al-Judhuami was the Roman 'amil of 'Amman, a territory of al-Balga or on Mu'àn. He embraced Islam and wrote to the Apostle of Allah, may Allah bless him, about his conversion to Islam and sent the message through a man of his tribe whose name was Mas'ud Ibn Sa`d. He also sent with him a white mule, a horse, an ass, soft clothes, and a qabá of sarsenet embroidered with gold. Thereupon the Apostle of Allah, may Allah bless him, wrote to him: From Muhammad the Apostle of Allah to Farwah Ibn 'Amr: After that, your messenger came to us and delivered what you had despatched and gave information relating to you. He mentioned that you have embraced Islam and that Allah has guided you in His guidance; so do good deeds, obey Allah and His Apostle, offer prayers and pay zakah. He (Prophet) commanded Bilál who made a gift of twelve and half ounces (silver) to his (Farwah's) messenger, Mas'ud Ibn Sa`d. He (Ibn Sa`d) said: When the news of Farwah's embracing Islam reached the Roman Emperor, he called him and said to him: Abandon your creed and we will make you ruler. He said: I shall not part with the creed of Muhammad; and you know that Jesus gave the good news of his advent, but you fear because of your empire. Thereupon he imprisoned him and subsequently brought him out and killed him, and then crucified (his corpse).

Volume 1, Parts II.73.11

He (Ibn Sa`d) said: `All Ibn Muhammad informed us on the authority of Said Ibn Abi 'Arubah, he on the authority of Qatadah, he on the authority of a man of Banu Sadus, he said:

The Apostle of Allah, may Allah bless him, wrote to Bakr Ibn Wa'il: After that, embrace Islam and you will be safe. Qatedah said: They did not find a person to read it till a man of Banu Dubay'ah Ibn Rabi`ah came to them. He read it and they (Banu Dubay'ah) came to be called Banu al-Katib. The person who had received the epistle of the Apostle of Allah, may Allah bless him, was Zabyan Ibn Marthad al-Sadusi.

Volume 1, Parts II.73.12

He (Ibn Sa`d) said: 'Ali Ibn Muhammad informed us on authority of

Mu`tamir, he on the authority of a person from his companions whose name was 'Ata, he on the authority of [P. 32] 'Abd Allah Ibn Yahya Ibn Salman; he said:

A son of Su'ayr Ibn 'Adda showed me an epistle from the Apostle of Allah, may Allah bless him; its contents were: From Mubammad the Apostle of Allah to al-Su'ayr Ibn 'Adda. I appoint you custodian of al-Rahih and whatever is left by a traveller is yours.

Volume 1, Parts II.73.13

He (Ibn Sa'd) said: 'All Ibn Mubammad informed us on the authority of Yazid Ibn 'Iyad, he on the authority of al-Zuhri; he Said:

The Apostle of Allah, may Allah bless him, wrote to al-Harith, Masruh and Nu'aym Ibn 'Abd Kulal, men of (the tribe of) Himyar: You are secure if you believe in Allah and His Apostle. Verily, Allah is One and there is no partner with Him. He raised Musa (Moses) with His signs and created 'Isa (Jesus) with His word. The Jews say that `Uzayr was the son of Allah and the Christians claim that Allah was one of the three, and Isa was the son of Allah. (Continuing) he (Ibn Sa'd) said: He despatched the epistle with 'Ayyash Ibn Abi Rabi'ah al-Makhzumi and said: When you reach their territory, do not enter it in the night (and wait) till it dawns; then clean yourself and make your cleanliness best and offer two rak`ahs of prayer. Pray to Allah for success and acceptance (of your prayers). Take refuge with Allah and take my epistle in your right hand, hand it over to them in their right hand. Verily, they will accept it. Recite before them: *"Those who disbelieve among the People of the scriptures and the idolaters could not have left off (erring) till the clear proof came unto them"*. (Qur'an, 89:1) When you have finished it, say: Mubammad is the believer, and I am the first of the believers (to come to you) then no argument will be offered which will not fall and no book decked with falsehood will be presented whose illumination will not disappear. They will read before you and when they speak in a foreign tongue, tell them to translate into Arabic, and say; *"Allah is my a1l (Qur'an, 39:38) and "I believe in every scripture Allah had sent down, and I am commanded to be just among you. Allah is our Lord and your Lord. Unto us our works and unto you your works; no argument between us, and between you. Allah will bring us together, and unto Him is the journeying."* (Qur'an, 42:15) If they embrace Islam ask them about their three sticks before which, when presented, they fall prostrate. They are (one) of tamarisk painted white and yellow, (second) having knobs like those of a bamboo, and (third) is dark black shi sham; then take them to their market and burn them. `Ayyash said: I set out to carry out what the Apostle of Allah, may Allah

bless him, had commanded. Ultimately I entered (the town); the people had put on good clothes. He (ʿAyyash) said: I went to see them and I reached near (a place) where big curtains were hanging at three doors of the houses. I raised one curtain and entered by the middle door. I approached the people in the court-yard of the house and proclaimed: I am the messenger of the Apostle of Allah. I acted as he had commanded me. They accepted (the message) and it happened as he, may Allah bless him, had foretold.

Volume 1, Parts II.73.14

The chain of the narrators is the same; they said:

The Apostle of Allah, may Allah bless him, wrote to ʿAbd al-Qays: From Muhammad, the Apostle of Allah, to al-Akbar Ibn ʿAbd al-Qays. They will be secure under the guarantee of Allah and the security of His Apostle against disturbances caused by them in the days of Jāhiliyah. They will have to fulfill what they promise. They will not be detained on the way when bringing provisions and they will not be deprived of obtaining rain water and they will not be prevented from securing ripe fruits. Al-ʿAla Ibn al-Hadrami is the trustee of the Apostle of Allah on the land, the sea, with the tribes and the canals and their produce. The people of al-Bahrayn [P. 33] will support and help him and his partisans against oppressions. This is the covenant of Allah and His promise. They will, not change the words, nor will they think of separation. It is enjoined on the Muslim armies to make them sharers in booty and to be just in commands and to observe moderation in military movements. Neither party will make an alteration, and Allah and His Apostle bear witness to it.

They said: The Apostle of Allah, may Allah bless him, wrote to the Qays (*Qays were rulers in Jahiliyah*) and the notables of Hadramawt viz Zurʿah, Qahd, al-Bassi, al-Buhayri, ʿAbd Kulal, Rabiʿah and Hajr. A poet praised a certain Qayl saying:

Be it known that the best of all people is Qahd, (Next to him) is ʿAbd Kulál the best of the remaining ones.

Another person said praising Zurʿah:

Be it known that Zurʿah is the best of people after Muhammad although al-Buhayri has embraced Islam.

They said: The Apostle of Allah wrote to Nufathah Ibn Farwah al-Duʿili, the ruler of al-Samawah.

They said: He (Prophet) wrote to ʿUdhrah on the bone of the tail and

despatched it through a man of `Udhrah. Ward Ibn Mirdás, a man of Sa'd's branch of Hudhayl, seized the bone and broke it. Then he embraced Islam and met a martyr's death at the ghazwah of Wadi-al-Qura or that of al-Qaradah with Zayd Ibn Harithah.

They said: The Apostle of Allah, may Allah bless him, wrote to Mutarrif Ibn al-Kahin al-Bahili: This is an epistle from Muhammad, the Apostle of Allah, to Mutarrif Ibn al-Kàhin and those of the Báhilah who inhabit Bisah. (*Bishah is a valley on the route to al-Yamamah*) Verily he, who develops the barren land in which animals and camels dwell, will possess it. They will have to pay a full grown ox for every thirty oxen (possessed by them), one goat for a flock of forty goats; and out of every fifty camels a camel six years old. He who collects zakah will collect them in their pasture lands only; they will be secured under the security of Allah.

They said: The Apostle of Allah, may Allah bless him, wrote to Nahshal Ibn Malik al-Wà'ili, a branch of the Báhilah: In thy name, O Allah. This is an epistle from Muhammad, the Apostle of Allah, to Nahshal Ibn Malik and to those of the Banu Wa'il who are with him and who have embraced Islam, offer prayers, pay zakàh, obey Allah and His Apostle, pay one fifth of the booty as Allah's share and that of the Prophet, bear witness to their Islan and keep away from the polytheists. Verily, they are secure under the security of Allah and Muhammad will defend him against oppression of every kind. They will not be banished nor shall `ushr be collected from them. Their `ámil will be from among themselves. `Uthmán Ibn `Affan had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote an epistle to Thaqif that for them was the guarantee of Allah and the guarantee of Muhammad Ibn `Abd Allah, for what he had written to them. Khalid Ibn Said had scribed it; and al-Hasan and al-Husayn bore witness to it. (*It may be noted that al-Hasan and al-Husayn must have been children of tender age.*) The Prophet, may Allah bless him, handed it over to Abu Numayr Ibn Kharashah.

They said: The deputation of the Thaqif asked the Apostle of Allah, may Allah bless him, to declare Wajj a haram (inviolable place of sanctity). Thereupon he wrote to them: This is an epistle from Muhammad, the Apostle of Allah, to [P. 34] the believers: the (cutting of) hawthorne, the bushes of Wajj, and hunting therein are prohibited. He who does it will be arrested and presented before the Prophet. This is the order of the Prophet Muhammad Ibn `Abd Allah, the' Apostle of Allah. Khálid Ibn Sa'id had scribed it under the command of the Prophet Muhammad Ibn `Abd Allah. (It also said that) none should transgress it

or else he would be responsible for (violating) what Muhammad, the Apostle of Allah, had commanded.

They said: The Apostle of Allah, may Allah bless him, wrote to Sa'id Ibn Sufyan al-Ri'li: This is what the Apostle of Allah, may Allah bless him, has bestowed on Sa'id Ibn Sufyan al-Ri'li; he has bestowed on him the date palms of al-Suwariyyah and none should dispute with him. He who disputes with him has no claim and his (Sa'id's) right is established. Khalid Ibn Sa'id had scribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to `Utbah Ibn Farqad: This is what the Prophet, may Allah bless him, has bestowed on `Utbah Ibn Farqad; he has bestowed on him a site for a house at Makkah close to al-Marwah. None should dispute with him. He who disputes with him has no claim and his (`Utbah's) right is established. Mu`awiyah had scribed it.

They said: The Apostle of Allah, may Allah bless mm, wrote to Salamah Ibn Malik al-Sulami: This is what the Apostle of Allah, may Allah bless him, has bestowed on Salamah Ibn Malik al-Salami; he has bestowed on him what is between Dhat al-Hunàza and Dhát al-Asáwid. None should dispute with him. `Ali Ibn Abi Tàlib and Hatib Ibn Abi Balta`ah bore witness to it.

They said: The Apostle of Allah, may Allah bless him, wrote to the Banu Janàb, a branch of Kalb: This is an epistle from Muhammad the Prophets, the Apostle of Allah, to the Banu Janàb and their allies and those who supported them in establishing prayers in paying zakàh, adhering to the Faith and fulfilling the covenant. They will have to pay one goat without any defect for every five grazing goats and the beasts of burden. They will (have a right to) own the beasts which go astray and the land irrigated with rain-water or by canals. The trustee will get his due but without any enhancement in what they give. Sa`d Ibn `Ubadah, `Abd Allah Ibn Unays and Dihyah Ibn Khalifah al-Kalbi bore witness to it.

They said: The Apostle of Allah, may Allah bless him, wrote to Mahra Ibn al-Abyad: Those of the Mahrah tribe who are believers will not be annihilated, nor invaded and be fought against. They will have to establish the laws of Islam. He who makes an alteration (in them really) fights against Allah. He who believes in Him is under the guarantee of Allah and His Apostle. Things lost (if picked up) will be returned and beasts will be provided with water. Blood-shed, foul language and obscenity are evils. Muhammad Ibn Maslamah al-Ansari had ascribed it.

They said: The Apostle of Allah, may Allah bless him, wrote to Khath'am: This is an epistle from Muhammad, the Apostle of Allah, to Khath'am. He who is present in Bishah or its desert is absolved of the blood-shed of the days of Jahiliyah. From among you whoever embraces Islam willingly or unwillingly and owns a plot of hard or soft soil whether irrigated by rainwater or by the water of a spring and is free from famine and drought, will have the right of grazing his animals and having its produce. He will have to pay `ushr for every irtigated plot and one half of it for an unirrigated one. [P. 35] Jarir Ibn 'Abd Allah and other persons present bore witness to it.

They said: The Apostle of Allah, may Allah bless him, wrote for the deputationists of the Thumàlah and al-Huddán: This is an epistle from Muhammad, the Apostle of Allah, to the inhabitants of the coastal territories and the interior, which are close to Suhàr. For what is to be realized from them for the groves of their date-palms, there is no fixed estimate nor measurement. However, they have to pay one wasaq out of every ten wasaqs. Thàbit Ibn Qays Ibn Shammàs had scribed this document, and Sa`d Ibn `Ubàdah and Muhammad Ibn Maslamah bore witness to it.

They said: The Apostle of Allah, may Allah bless him, wrote to the Bariq, a branch of Azd: This is an epistle from Muhammad, the Apostle of Allah, to the Bariq, without the permission of the Bariq, their fruits will not be plucked, nor will the animals be grazed in their vernal and autumnal pasture lands. If a Muslim happens to pass by them in an 'arak or jadb, it will be their duty to entertain him for three days. When their fruits ripen, a traveller may pick up (from those that have fallen) to satisfy his hunger but not to carry them. Abu 'Ubaydah Ibn al-Jarràh and Hudhayfah Ibn al-Yamàn bore witness to it; Ubayyi Ibn Ka`b had scribed it.

He (Ibn Sa`d) said: Al-Jadb (means), there is no pasture land; al-`arak (means), leaving the camel in a barren land where they graze to their satisfaction, and yagtathim (means) to carry (anything). They said: The Apostle of Allah, may Allah bless him, wrote an epistle for Wà'il Ibn Hujr, when the latter intending to go back to his native land, had said O Apostle of Allah! write an epistle to my people. The Apostle of Allah, may Allah bless him, said to Mu`awiyah: O Mu`áwiyah, write to the ruling Qayls, to offer prayers and to pay zakah. The zakah is (to be paid) on the grazing animals and the chained animals in their possession. (The payers) should commit no fraud or send away their animals; (the collectors) should not ask for their being tied with a rope and brought for assessment at their camp. There should be no confusion through mingling. They are bound to support the Muslim forces. One she-camel

will be given out of every ten, and he who collects (additional) tax, takes more than the due. Wa'il said: O Apostle of Allah, write about the land which belonged to me in the days of Jahiliyah. The Qayls of Himyar and the Qayls of Hadaramawt gave evidence (in his favour). Thereupon, he wrote to him: This is an epistle from Muhammad, the Prophet, to Wa'il Ibn Hujr, the Qayl of Hadaramawt: This is because you embraced Islam, so I assign to you the forts and tracts of land in your possession. Out of every ten one will be taken, and this will be determined by two persons with judgment. I have ordered that you will not be oppressed till this religion subsists, and the Prophet and the believers will be (your) supporters.

They said: Al-Ash'ath and other persons of Kindah had a dispute with Wa'il Ibn Hujr about a valley of Hadaramawt; and instituted a case before the Apostle of Allah, may Allah bless him. Thereupon, the Apostle of Allah, may Allah bless him, wrote (gave) his decision, in favour of Wa'il Ibn Hujr.

They said: The Apostle of Allah, may Allah bless him, wrote to the people of Najran: This is an epistle from Muhammad, the Prophet, the Apostle of Allah, to the people of Najran: My orders will be binding on them relating to all yellow, white and black fruits, and slaves. He showed them kindness and (emitted all this in return for two thousand hullahs (garments) to be judged by their value in ounces (of silver). In every Rajab [P. 36] one thousand hullahs will be due and likewise in every Safar one thousand hullahs will be due. Every hullah will be accounted for against an ounce (of silver). If the value of the hullahs exceeds the kharaj or fall short of it, it will be adjusted. Whatever of coats of mail, horses, camels or any other things is taken from them will be accounted for. The people of Najran will have to entertain my messengers (when they come to collect taxes) for twenty days or less; and they will not be detained for more than a month. If there be fighting in Yaman they will have to give as loan thirty coats of mail, thirty horses and thirty camels. Whatever coats of mail, horses and camels, are received as loan by my messengers will be under the guarantee of my messengers till they return them. The people of Najran and their neighbours are under the protection of Allah and the guarantee of Muhammad, the Prophet, the Apostle of Allah, for their persons, religion, land and property, those who are present and absent, and their churches and places of worship (will be safe). No bishop will be removed from his diocese, no monk from his monastery, and no trustee from his trust. What is in their possession, be it little or much, is theirs, provided that it is not the amount of usury or (a claim) for a blood-feud of the days of Jahiliyah. If any one of them puts forward a claim for his right, he will get justice without oppression; and oppression on the people of Najran (will not be tolerated). For him who

collected usury before, I am not responsible. None of them will be held for the transgressions of others. Whatever is entered in this document is under the guarantee of Allah and perpetual guarantee of the Prophet, till Allah gives His command. They should be sincere and virtuous, not resorting to oppression. Abu Sufyàn Ibn Harb, Ghaylàn Ibn `Amr, Malik Ibn 'Awf al-Nasri, al-Aqra` Ibn Hàbis, al-Mustawrid Ibn `Amr, the brother of Bali, al-Mughirah Ibn Shu`bah and 'Amir, the mawla of Abu Bakr bore witness to It.

Volume 1, Parts II.73.15

He (Ibn Sa'd) said: Muhammad Ibn 'Umar al-Aslami informed us; he said: An old man of Damah related to me:

Verily, the Apostle of Allah, may Allah bless him, wrote this epistle to Ukaydir. He brought me this epistle; I read it and made a copy of it. This epistle was written to Ukaydir when he had accepted Islam, pulled down idols and images with Khàlid Ibn al-Walid, the Sword of Allah, in Dumah al-Jundal and its vicinity. In the name of Allah, the Beneficent, the Merciful. He will own land adjoining the shallow ponds, uncultivable, demarcated and undermarked land, armours, weapons, wells and castles. (0 people of Dumah), to you belong trunks of date-palms and running water in the populated area. After paying one-fifth, your animals will not be prevented from grazing in lands, and those animals which are exempt from tax will be counted. You will not be prevented from (cutting) grass, and nothing else besides the `ushr will be realized from you. Offer prayers in time, pay zakàh that is due; and you will abide by this covenant and testament, and this will be an evidence of your sincerity and your intention of fulfilling (the promise). Allah bears witness to it and also the Muslims who are present. Muhammad Ibn `Umar said: al-duhl (means) little water, al-ma`ámi, undemarcated land, al-dàminah, date palms well-rooted la tu`dal sárihatukum means, will not be prevented from grazing; al-farid, exempted from tax; [P. 37] al-agh fal, on whose border there is land; al-ma`in, running water; al-thabat, the old date-palms having their roots fixed in ground.

He (Ibn Said) said: When (the people of) Dumah, Aylah and Tayma saw the Arabs embracing Islam, they became afraid of the Prophet.

He (Ibn Sa`d) said: Yuhannah Ibn Rubah (*Al-Qamus gives Radhbah*) came before the Prophet, may Allah bless him; he was the sovereign of Aylah and he was afraid lest the Prophet, might send (a force) as he had done in the case of Ukaydir; along with him came the people of Syria, Yaman, al-Bahr, Jarba and Adhruh. They approached him, and he made

peace with them. He imposed fixed amount of jizyah on them and wrote this epistle: In the name of Allah, the Beneficent, the Merciful. This (treaty of) peace is from Allah and Muhammad the Prophet, the Apostle of Allah, to Yuhannah Ibn Rubah and to the people of Aylah, concerning their boats and caravans in land and sea. There is the guarantee of Allah and the guarantee of Muhammad, the Apostle of Allah, to them and those from Syria, Yaman and al-Bahr who are with them. If any one introduces anything new, his person will not be saved by his wealth and it will be lawful for anyone who seizes it. They will not be allowed to prevent the people from (taking) water when they halt, nor will they prevent people from travelling in land or on the sea. This was scribed by Juhaym Ibn al-Salt and Shurahbil Ibn Hasanah under orders from the Apostle of Allah.

Volume 1, Parts II.73.16

Muhammad Ibn `Umar informed us; he said: Ya'qub Ibn Muhammad al-Zafari related to me on the authority of `Asim Ibn `Umar Ibn Qatadah, he on the authority of `Abd al-Rahman Ibn Jábir, he on the authority of his father; he said:

I saw Yuhannah Ibn Rubah on the day he came to the Prophet, may Allah bless him. He had a cross of gold fastened to his forehead. When he saw the Apostle of Allah, may Allah bless him, he covered it and nodded his head. The Prophet, may Allah bless him, signalled him to raise his head and made peace with him the same day. The Apostle of Allah, may Allah bless him, covered him with a Yamanite sheet and ordered him to stay with Bilal. He said: I saw Ukaydir when Khàlid brought him; he had a cross of gold and he had put on a silken garment.

He (Ibn Sa`d) said: Here the narration is connected with the previous one. Muhammad Ibn 'Umar said: I copied the epistle regarding the people of Adhruh. It was this: In the name of Allah, the Beneficent, the Merciful. This is the epistle from Muhammad the Prophet to the people of Adhruh. They are safe under the protection of Allah and Muhammad and that in every Rajab they will pay one hundred dinars pure and of full weight. Allah will reward them for their kindness to Muslims. If a Muslim takes refuge with them for fear of punishment at the time when they fear the Muslims, Allah will be a surety for them. They will be safe till Muhammad sends a word before his emergence with the intention of fighting. He (Ibn Sa`d) said: The Apostle of Allah, may Allah bless him, imposed three hundred dinars per annum on the people of Aylah; and they were three hundred persons.

He (Ibn Sa`d) said: The Apostle of Allah, may Allah bless him, wrote

to the people of Jarbá and Adhrun: This is an epistle from Muhammad, the Prophet, to the people of Jarba and Adhruh; they are safe under the protection of Allah and the protection of Muhammad and that they have to pay one hundred dinars, pure and of full weight every Rajab [P. 38], and Allah is their surety.

He (Ibn Sa`d) said: The Apostle of Allah may Allah bless him, wrote to the people of Maqna that they were safe under the custody of Allah and the custody of Muhammad and that would be one-fourth of the spun (thread) and one-fourth of their fruits as dues from them.

Volume 1, Parts II.73.17

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us: Ibn Abi Dhi'b informed us: 'Sàlih the mawlà of al-Taw'amah informed us:

That the Apostle of Allah, may Allah bless him, made peace with the people of Maqna on one-fourth of their fruits and one-fourth of their spun (thread).

Muhamnad Ibn `Umar said: The people, of Maqna were Jews living on the coast of the sea; the people of Jarba and Adhruh were also Jews. The word tayyibah means pure that is, pure gold, and the term ... means, when he inteded to move out for fighting.

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1. The Deputation of Muzaynah

Volume 1, Parts II.74.1

He (Ibn Sa`d) said: Muhammad Ibn `Umar Ibn Waqid al-Aslami informed us; he said: Kathir Ibn `Abd Allah al-Muzani related to me on the authority of his father, he on the authority his (Kathir's) grandfather; he said:

The first deputation that waited on the Apostle of Allah, may Allah bless him, was of Mudar. (They were) four hundred persons of Muzaynah, and was in Rajah in 5 A.H. The Apostle of Allah, may Allah bless him, considered (their stay) in their homes as hijrah (*i.e. from the point of reward*) and said: you are muhajirs wherever you are, so retire to your property. Consequently they returned to their towns.

Volume 1, Parts II.74.2

He (Ibn Sa`d) said: Hisham Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us; he said: Abu Miskin and Abu `Abd al-Rahman al-Ijláni

informed us; they said:

A few persons of Muzaynah including Khuza`i Ibn `Abd Nuhm waited on the Apostle of Allah, may Allah bless him. He (Khuza`i) offered bay'ah on behalf of his people, Muzaynah; ten persons had come with him among whom were; Bilal Ibn al-Harith, al-Nu'man Ibn Muqarrin, Abu Asma, Usamah, `Ubayd Allah Ibn Burdah, `Abd Allah Ibn Durrah, Bishr Ibn al-Muhtafir. Muhammad Ibn Sa`d said: Some one other than Hisham said: Dukayn Ibn Sa`d and `Amr Ibn `Awf were among them.

He (Ibn Sa`d) said: Hisham said in his narration: Khuza'i went to his people, but he did not find them where he thought they would be, and so he stayed there. Thereupon the Apostle of Allah, may Allah bless him, called Hassan Ibn Thabit and said: Remind Khuza`i but do not satirize him. Then Hassan Ibn Thabit said:

**Hearken, send a messenger to Khuza`i,
That fidelity removes blemish,
You are the best of (the children) of 'Uthmán Ibn `Amr,
And when virtues are mentioned you possess the best of them;
And you offered bay`ah to the Apostle and it was a virtue;
That led you to virtue, and prosperity led you there,
It should not render you helpless, what you cannot forbear,
Of things and that should not render the 'Ada helpless.**

[P. 39] He (Ibn Sa'd) said: `Ada was the branch (of Muzaynah) to which he belonged. He (Ibn Sa'd) said: On this Khuza'i stood up and said: O people ! the poet of the (great) man has specially addressed you, so I exhort you in the name of Allah. They said: We will not let you down. He (Ibn Sa`d) said: Tney embraced Islam and waited on the Prophet, may Allah bless him. The Apostle of Allah, gave the banner of Muzaynah on the day of Victory of Makkah to Khuza`i and on that day their number was one thousand persons. He (Khuza`i) was the brother of the father of `Abd Allah Ibn al-Mughaffal and brother of `Abd Allah, Dhu al-Bajadin.

2. The Deputation of Asad

Volume 1, Parts II.74.3

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us; he said: Hisham Ibn Sa'd informed us on the authority of Muhammad Ibn Ka`b al-Qurazi; (second chain) he (Ibn Sa'd) said: Hisham Ibn Muhammad al-

Kalbi informed us on the authority of his father, they said:

A party of ten persons of Banu Asad Ibn Khuzaynah waited on the Apostle of Allah, may Allah bless him, in 9 H. Among them were Hadrami Ibn `Amir, Darar Ibn al-Azwar, Wabisah Ibn Ma`bad, Qatadah Ibn al-Qa`if, Salamah Ibn Hubaysh, Talhah Ibn Khuwaylid and Nuqadah Ibn `Abd Allah Ibn Khalaf Hadrami Ibn Amir said: We came to you travelling in dark nights in a year of drought although you never sent a force against us. Thereupon it was revealed: (*"They make it a favour unto thee (Muhammad) that they have surrendered unto Him"*. Qur'an, 49:17) There were certain men of Banu al-Zinyah, i.e., they were Banu Malik Ibn Malik Ibn Tha'labah Ibn Dudan Ibn Asad. The Apostle of Allah, may Allah bless him, said: you are the progeny of al-Rishdah. They said: We are not like the descendants of Muhawwalah i. e., Banu `Abd Allah Ibn Ghatfán.

Volume 1, Parts II.74.4

He (Ibn Sa'd) said: Hishàm Ibn Muhammad informed us; he said: Abu Sufyan al-Nakha'i related to me on the authority of a person from Banu Asad, later from Banu Malik Ibn Malik, he said:

The Apostle of Allah, may Allah bless him, said to Nuqadah Ibn `Abd Allah Ibn Khalaf Ibn `Umayrah Ibn Murrà Ibn Sa'd Ibn Malik al-Asadi: O Nuqadah! Find a she-camel for me which yields milk and (might also be used) for riding, and do not separate her from her young one. He made a search in his flock but did not find one. However; he found one with his uncle's son, who was called Sinan Ibn Zufayr. He obtained from him and took her to the Apostle of Allah, may Allah bless him. He touched her udder and called Naqadah who milked her leaving some milk (in her udder). He said: O Nuqadah! leave some of it so that it may bring more. Then the Apostle of Allah, may Allah bless him, drank the milk and made his Comrades also drink the milk of that she-camel; and Nuqadah drank of what had been left by him (Prophet). Then he said: O Allah! bless the she-camel and (the person) who gifted it. Nuqadah said: I said: Prophet of Allah, what about him who brought her: He said (May Allah bless him) who brought her.

3. The Deputation of Tamin

Volume 1, Parts II.74.5

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us; he said: Muhammad Ibn `Abd Allah informed us on the authority of al-Zuhri; (second chain) he (Ibn Sa`d) said: `Abd Allah Ibn Yazid related to us on the authority of Said Ibn `Amr; they said:

The Apostle of Allah, may Allah bless him, sent Bishr Ibn Sufyan, who was known as al-Nahhám al-Adawi to collect the *sadaqah* from Banu Ka'b, a branch of Khuzá`ah. Then Banu `Amr Ibn Jundub Ibn al-`Anbar Ibn `Amr Ibn Tamim, who were staying there, came there. The (people of) Khuza`ah had collected their beasts to pay *sadaqah*. The Banu Tamim did not like it and refused. They took out their bows and unsheathed their swords. The tax-collector of zakáh approached the Prophet, may Allah bless him and informed him. He (Prophet) said: Who will meet these people? 'Uyaynah Ibn Badr al-Fazari volunteered. The Apostle of Allah, may Allah bless him, sent him with fifty horsemen of the Arabs; none of them was a muhajir or an ansar. He attacked them and captured eleven men, eleven women and thirty children. He carried them to al-Madinah. Then a party of the chiefs of Banu Tamim consisting of 'Utarud Ibn Hajib, al-Zibriqan Ibn Badr, Qays Ibn `Asim, Qays Ibn al-Harith, Nu'aym Ibn Sa`d, al-Agra' Ibn Hábis, Riyah Ibn al-Harith, 'Amr Ibn al-Ahtam, came there. It is said they were ninety or eighty persons. They entered the mosque when Bilál had recited the adhán for zuhr prayers and the people were waiting for the emergence of the Apostle of Allah, may Allah bless him; they were in a hurry, and they thought that he would come out late, so they cried: O Muhammad come to us. Thereupon the Apostle of Allah, may Allah bless him, came out. Bilál called Iqamah (*When the people congregate for prayers, the mu'adhdhin or some one else repeats the expressions of adhan in a low voice and adds qad qamet al-salah the rows for prayers are ready*) then the Apostle of Allah, may Allah bless him, offered al-zuhr prayers. Then they came to him. Al-Aqra` said: O Muhammad, permit me to (speak); by Allah, my praise decks and my dispraise is disgrace. The Apostle of Allah, may Allah bless him, said: You are a liar. That rests in Allah the Magnificent, the High. Then the Apostle of Allah, may Allah bless him, went out and sat down. Their orator delivered a speech, and he was 'Utarud Ibn Hajib. Thereupon the Apostle of Allah, may Allah bless him, said to Thabit Ibn Qays Ibn Shammas: Give a reply to him. He gave a reply. Then they said: O Muhammad! permit our poet. He permitted and al-Zibriqan Ibn Badr stood up and recited. Then the Apostle of Allah, may Allah bless him, said to Hassan Ibn Thabit: Give a reply to him. He then repeated verses like him. Then they said: By Allah, their speaker is superior to ours and their poet is more excellent than ours, and they are more forbearing than us. This verse was revealed relating to them: (*"Lo! those who call thee from behind the private apartments, most of them have no sense". Qur'an, 49:4*) The Apostle of Allah, may Allah bless him, said about Qays Ibn

'Asim: He is the chief of the nomads. He then delivered the captives to him and ordered the reward to be given to them as he did in case of other deputations.

Volume 1, Parts II.74.6

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us; he said: Rabi`ah Ibn `Uthman related to me on the authority of an old man who had been informed by a woman of Banu [P. 41] al-Najjar she said:

I visualise the scene of that day the deputationists taking their rewards from Bilal, twelve ounces and a half each. She said: I noticed a boy who was the youngest of them and to whom he gave five ounces. It refers to `Amr Ibn al-Ahtam.

Volume 1, Parts II.74.7

He (Ibn Sa`d) said: Hisham Ibn Muhammad informed us; he said: A member of `Abd al-Qays informed us; he said: Muhammad Ibn Janáh, the brother of Banu Ka'b Ibn `Amr Ibn Tamim, related to me; he said:

Sufyan Ibn al-`Udhayl Ibn al-Harith Ibn Masad Ibn Mazin Ibn Dhuwayb Ibn Ka'b Ibn `Amr Ibn Tamim waited in a deputation on the Prophet, may Allah bless him, and embraced Islam. His son Qays said to him 0 my father! let me wait on the Prophet with you. He said: We shall shortly return to him.

Volume 1, Parts II.74.8

He (Ibn Sa'd) said: Muhammad Ibn Janah related to me on the authority of Asim al-Ahwal (the squint eyed); he said: Qhunaym Ibn Qays Ibn Sufyan said:

A rider came to us and conveyed the message of the demise of the Apostle of Allah, may Allah bless him, and His mercy and blessings be upon him. Thereupon we came out of our huts and said: May our fathers and mothers be sacrificed for the Apostles of Allah and I recited!

**"Hearken! the incident of Muhammad is my disaster.
In his life-time I was stuck to my place,
I was safe against the transgressing enemy"**

He (Ibn Sa`d) said: Qays Ibn Sufyan Ibn al-'Udhayl died with al-`Ala al-Hadrami at al-Bahrayn in the days (caliphate) of Abu Bakr al-Siddiq. Thereupon a poet recited:

"If Qays has gone his way
He circumambulated the Apostle and saluted him".

4. The Deputation of `Abs

Volume 1, Parts II.74.9

He (Ibn Sa'd) said: Hishàm Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us; he said Abu al-Shaghab 'Ikrishah Ibn Arbad al-Absi and many other men of Banu 'Abs related to me; they said:

A nine member deputation of Banu 'Abs waited on the Apostle of Allah, may Allah bless him. They were the first muhàjirs, and among them were Maysarah Ibn Masruq, al-Hàrith Ibn al-Rabi`, also known as al-Kámil (perfect), Qanan Ibn Dàrim, Bishr Ibn al-Harith Ibn `Ubadah, Hidm Ibn Mas'adah, Siba` Ibn Zayd, Abu al-Hisn Ibn Luqmán, 'Abd Allah Ibn Malik and Farwah Ibn al-Husavn Ibn Fadalāh. They embraced Islam and the Apostle of Allah, may Allah bless him, prayed for their prosperity, and he said to them: Find a man for me who may collect `ushr from you and I may prepare a banner for you. Talhah Ibn 'Ubayd Allah entered and he made a banner for them and their sign was 'ushrah.

Volume 1, Parts II.74.10

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us; he said; 'Ammar Ibn `Abd Allah Ibn `Abs al-Du'ili related to me on the authority of `Urwah Ibn Udhaynah al-Laythi; he said:

The Apostle of Allah, may Allah bless him, received (information) that a caravan of the Quraysh was coming from Syria. Thereupon he sent Banu 'Abs for a sariyyah (battle) and prepared a banner for them. They said: O Apostle of Allah! if we get booty how shall we divide it. We are nine. He said: I am the tenth of you and I made the large banner [P. 42] for the chief leader and the group. There are no flags for Banu 'Abs.

Volume 1, Parts II.74.11

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us; he said: `Ali Ibn Muslim al-Laythi related to me on the authority of al-Muqbiri, he on the authority of Abu Hurayrah; he said:

A three-man deputation of Banu 'Abs waited on the Apostle of Allah, may Allah bless him and said: The readers (of Qur'an) came to us and said: He who does not migrate is not a Muslim. We have property and cattle and they are the source of our livelihood. If there is no Islam without migration we will sell them and migrate. Thereupon the Apostle of Allah said: Fear Allah wherever you be, none of your deeds will be vitiated although you be at Samd or Jazan. Then he inquired about Khalid Ibn Sinan. They said: He left no progeny. The Prophet said: His people lost him. Then he talked about Khálid Ibn Sinan to his Companions.

5. The Deputation of Fazárah

Volume 1, Parts II.74.12

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us; he said: `Abd Allah Ibn Muhammad Ibn 'Umar al-Jurmahi informed us on the authority of Abu Wajzah al-Sa`di; he said:

When the Apostle of Allah, may Allah bless him, returned from Tabuk, in the ninth year of hijrah, a deputation of Banu Fazarah, consisting of more than ten members, waited on him. Among them were Khàrijah Ibn Hisn and al-Hurr Ibn Qays Ibn Hisn and the latter was the youngest of them all. They came on lean camels and believing in Islam. The Apostle of Allah, may Allàh bless him, asked them about their towns. One of them said O Apostle of Allah! our towns are in the grip of famine, our beasts have perished, our adjoining territories are dry and our children have succumbed to hunger. Pray to your Lord for us. The Apostle of Allah, may Allah bless him, mounted the pulpit and prayed and said: O Allah! let us have life-giving rains, blissful and flourishing verdure, continuous quick without delay, and beneficial without any harm. O Allah! let us have the rains of mercy, and not the rains of torment, devastation and drowning and destruction. O Allah! let us have rains and support us against our enemies. Then it rained and they could not see the sky for six days. The Apostle of Allah, may Allah bless him, then ascended the pulpit and prayed to Allah! (Let it rain) around us on mounds, rocks, valleys and places where trees grow but not on us. He (Ibn Sa`d) said: The clouds scattered from over al-Madinah like a torn cloth.

6. *The Deputation of Murrah*

Volume 1, Parts II.74.13

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us; he said: `Abd al-Rahman Ibn Ibrahim al-Muzani related to me on the authority of his masters (shaykhs); they said:

The deputation of Banu Murrah waited on the Apostle of Allah, may Allah bless him, on his retuning from Tabuk, [P 43] in the ninth year (of hijrah). There were thirteen members (in it) under the leaderships of al-Harith Ibn 'Awf. They said: O Apostle of Allah: We (from) your people and your tribe; we are the members of Luwayyi Ibn Ghalib. The Apostle of Allah, may Allah bless him, smiled, and said (to al-Harith): Where did you leave your dependants? He said; At al-Sulah and what adjoins it. He said: What is the condition of the cities? He said: By Allah, we are in the grip of famine, so pray to Allah for us. Then the Apostle of Allah, may Allah bless him, said: O Allah! let them have rains. He ordered Bilal to give them rewards. So he paid ten uqiyahs (*Uqiyah is a measure equal to an ounce*) of silver to every member, giving to al-Harith Ibn `Awf twelve uqiyahs. They returned to their land and found that it had rained on the day the Apostle of Allah, may Allah bless him, had prayed for.

7. *The Deputation of Tha`labah*

Volume 1, Parts II.74.14

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us; he said: Musa Ibn Muhammad Ibn Ibrahim related to me on the authority of a member of Banu Tha`labah he on the authority of his father; he said:

When the Apostle of Allah, may Allah bless him, came from al-Ji`irranah in the eighth year (of hijrah) we waited on him (in a party of) four members, and said: We are the messengers of those of our people whom we have left behind us. They and we believe in Islam. Then he ordered for our hospitality and we stayed there for several days and then we waited on him to bid him farewell. Thereupon he said to Bilal: Reward them as you do to other deputationists. He brought pieces of silver and paid to every one of us five uqiyahs of it. He (narrator) said: We had no money; we returned to our land.

8. The Deputation of Muharib

Volume 1, Parts II.74.15

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us; he said: Muhammad Ibn Salih related to me on the authority of Abu Wajazab al-Sa`di; he said:

The deputation of Muharib waited in the tenth year of the year of the last pilgrimage (hajjat al-wada). There were ten members. Among them were Sawa Ibn al-Harith and his son Khuzaymah Ibn Sawa so they were lodged in the house of Ramlah Bint al-Harith. Bilal brought them meals at noon and in the night. They embraced Islam and said: We are representatives of those whom we have left behind us. In those days there was none more rough and rude than them towards the Apostle of Allah, may Allah bless him. There was a person in the deputation whom the Apostle of Allah, may Allah bless him, recognized. He said: All praise be to Allah who gave me a long span of life long and I testified to your truth. Thereupon the Apostle of Allah, said: Lo! these hearts are in the hands of Allah. He rubbed the face of Khuzaymah Ibn Sawa' which began to shine with light. He rewarded them as he used to reward the deputationists. They returned to their families.

9. The Deputation of Sa`d Ibn Bakr

Volume 1, Parts II.74.16

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us; he said: Abu Bakr Ibn `Abd Allah [P. 44] Ibn Abi Sabrah related to me on the authority of Sharik Ibn `Abd Allah Ibn Abi Namr, he on the authority of Kurayb, he on the authority of Ibn `Abbas; he said:

The Banu Sa`d Ibn Bakr sent Diman Ibn Tha`labah in Rajab of the fifth year in deputation to the Apostle of Allah. He was brave, had thick hair and two locks. He came and he stayed with the Apostle of Allah, may Allah bless him. He put a question very rudely to him (Prophet) He asked: Who commissioned you and with what He has commissioned you? He asked about the dogmas of Islam. The Apostle of Allah, may Allah bless him, replied to him. He returned to his people as Muslim abandoning partners (of Allah) and informed them what he (Prophets) commanded and what he prohibited. Hardly had evening of the day come when every man and woman in his presence embraced Islam. They erected a mosque and recited Adhan.

10. The Deputation of Kiláb

Volume 1, Parts II.74.17

He (Ibn Sa`d) said: Muhammad Ibn `Umar informed us; he said: Musa Ibn Shaybah Ibn `Amr Ibn `Abd Allah Ibn Ka`b Ibn Malik related to me on the authority of Kharijah Ibn 'Abd Allah Ibn Ka`b; he said:

The deputation of Banu Kilab waited on the Apostle of Allah, may Allah bless him in the ninth year. It consisted of thirteen members. Among them were Labid Ibn Rabi`ah and Jabbar Ibn Salma. He the Prophet, lodged them in the house of Ramlah Bint al-Háarith. There was friendship between Jabbar and Ka`b Ibn Malik. (When the news of) his arrival reached Ka'b he welcomed them and gave a present to Jabbar and honoured him. They emerged with Ka`b and came before the Apostle of Allah, may Allah bless him, and greeted him in the Islamic way. They said: Verily, al-Dahhak Ibn Sufyan approached us with the Book of Allah and your sunnah about what you have commanded and he called us to Allah. We responded to Allah and His Apostle. He collected zakàh from our rich men and distributed it among the poor.

11. The Deputation of Ru'was Ibn Kiláb

Volume 1, Parts II.74.18

He (Ibn Sa`d) said: Hishám Ibn Muhammad Ibn al-Sà'ib al-Kalbi informed us; he said: Waki' al-Ru'wasi informed us on the authority of his father, he on the authority of Abu Nufay` Tariq Ibn 'Alqamah al-Ru'wasi; he said:

A man of our tribe whose name was 'Amr Ibn Malik Ibn Qays Ibn Bujayd Ibn Ru'was Ibn Kiláb Ibn Rabi`ah Ibn `Amir Ibn Sa`sa`ah waited on the Prophet, may Allah bless him, and embraced Islam. Then he returned to his people and exhorted them to join Islam. They said: (We will not embrace Islam) till we take back from Banu 'Uqayl Ibn Ka`b like what they have seized from us. Then they set out intending to take revenge from them. `Amr Ibn Malik was with them. They ravaged them and then returned leading their beasts. [P. 45] A horseman of Banu 'Uqayl, who was called Rabi`ah Ibn al-Muntafiq Ibn `Amir Ibn 'Uqayl reached them; he was reciting:

**"I have taken an oath not to thrust my spear but into a horseman,
When the brave will wear helmets."**

Abu Nufay` said: I said: O footmen, you are safe all day. Then he (the `Uqayli) found a member of the branch of Banu `Ubayd Ibn Ru'wàs who was called al-Muhris Ibn `Abd Allah Ibn `Amr Ibn 'Ubayd Ibn Ru'wàs whom he stabbed in the upper arm, rendering him worthless. Then al-Muhris clung to the neck of his horse and exclaimed: O people of Ru'wàs! On this Rabi`ah said: Do you want the Ru'wàs of the horse or that of the people. Thereupon `Amr Ibn Malik turned to Rabi'ah whom he stabbed and killed. He (Tariq) said: Then we set out leading our cattle; Bane `Uqayl came in, search of us but we reached Turabah. The valley of Turabah intervened between us and them. The Banu `Uqayl were looking to us but it was of no avail. Then we set out. 'Amr Ibn Malik said: I was bewildered and said to myself: I killed a man although I have embraced Islam and offered bay`ah to the Prophet. I tied my hands with a chain to my neck, then I set out to see the Prophet, may Allah bless him. It (the news) had reached him and he had said: If he comes to me I shall strike what of his hand is above the chain. He (Tariq) said: I released my hand and then I approached him and greeted him. He turned his face. Then I approached him by his right side and (again) he turned his face. Then I approached him by his left side and he turned his face. Then I approached him from his front and said: O Apostle of Allah! The Lord is propitiated, and He is pleased, so be pleased with me, may Allah be gracious to you. He said: I am pleased with you.

12. The Deputation of 'Uqayl Ibn Ka`b

Volume 1, Parts II.74.19

He (Ibn Sa`d) said: Hisham Ibn Muhammad Ibn al-Sa'ib informed us; he said: A member of Banu 'Uqayl informed us on the authority of the old men of his tribe; they said:

A deputation of our people Banu, 'Uqayl, consisting of Rabi Ibn Mu'awiyah Ibn Khafajah Ibn 'Amr Ibn 'Uqayl, Muttarrif Ibn 'Abd Allah Ibn al-A'lam Ibn `Amr Ibn Rabi`ah Ibn 'Uqayl and Anas Ibn Qays Ibn al-Muntafiq Ibn `Amir Ibn 'Uqayl waited on the Apostle of Allah, may Allah bless him: They offered bay`ah to him and embraced Islam and offered bay'ah on behalf of those of their people who were behind them. The Prophet, may Allah bless him, gave them al-Aqiq-'Aqiq Banu 'Uqayl. It was a tract of land in which there were springs and date palms. He wrote a document in their favour on tanned leather.

In the name of Allah, the Beneficent the Merciful. This is what Muhammad the Apostle of Allah gave to Rabi', Mutarrif and Anas. He gave them al-'Aqiq till (as long as) they offered prayers and paid zakah, paid regard (to his commands) and obeyed him he did not give them any of the rights of Muslims. The document (kitab) was with Mutarrif.

He (Ibn Sa`d) said: Also Laqit Ibn `Amir Ibn al-Muntafiq Ibn 'Amir Ibn 'Uqayl and he was the father of Razin waited on him in a deputation, so he gave him a spring [P. 46] which is called al-Nazim and he offered bay'ah on behalf of his people.

He (Ibn Sa'd) said: Abu Harb Ibn Khuwaylid Ibn `Amir Ibn 'Uqayl came before him the Prophet). The Apostle of Allah, may Allah bless him, recited the Qur'an before him and preached Islam to him. He said: By Allah, either you have met Allah or you have met one who has met Him, and what you say is equal to which we have not heard. But I shall cast arrows against what you call me to accept and against my present creed. He cast arrows and it fell against infidelity, then he repeated and again it was against it. He cast it thrice, then he said to the Apostle of Allah: This also says what you declare. Then he returned to his brother 'Iqal Ibn Khuwaylid and said: May your virtue diminish, have you any liking for Muhammad Ibn 'Abd Allah who calls to Islam, recites the Qur'an and has given me al-'Aqiq provided I become Muslim. 'Iqal said to him: I shall demarcate more for you than what Mubammad has demarcated for you. Then he (Abu Harb) mounted his horse, took his spear and went to the lower al-'Aqiq and captured the lower part with the spring which was there. Then Iqal came to the Apostle of Allah, may Allah bless him. He presented Islam to him and began to say: Do you bear witness that Muhammad is His Apostle. He said: 'I bear witness that Hubayrah Ibn al-Nufadah proved to be a good horseman on the day of Qarnay Labán. Then he said: Do you bear witness that Muhammad is the Apostle of Allah? He said: I bear witness that pure (milk or wine) is beneath the foam. Then he said to him the third time: Do you bear witness? He (Ibn Sa`d) said: He bore witness and embraced Islam. He (Ibn Sa`d) said: Ibn al-Nufadah was Hubayrah Ibn Mu`àwiyah Ibn `Ubàdah Ibn 'Uqayl, and Mu`àwiyah was a horseman of al-Harrar. Al-Harràr was the name of his horse. Laban is a place and khaysuka means khayruka.

They said: Al-Husayn Ibn al-Mu`allà Ibn Rabi'ah Ibn 'Uqayl and Dhu al-Jawshan al-Dibabi came before the Apostle of Allah, may Allah bless bim, and embraced Islam.

13. The Deputation of Ja`dah

Volume 1, Parts II.74.20

He (Ibn Sa`d) said: Hisham Ibn Muhammad informed us on the authority of a member of Banu `Uqayl he said:

Al-Raqqad Ibn 'Amr Ibn Rabi`ah Ibn Ja'dah Ibn Ka`b waited in a deputation on the Apostle of Allah, may Allah bless him, and the Apostle of Allah, may Allah bless him, gave him a (day`ah) at al-Falj. He wrote a document in his favour and it is with them.

14. The Deputation of Qushayr Ibn Ka`b

Volume 1, Parts II.74.21

He (Ibn Sa`d) said: Hisham Ibn Muhammad informed us on the authority of a man of Banu `Uqayl; (second chain) Abi Ibn Muhammad al-Qurashi informed us, they said:

A party of Banu Qushayr, which included Thawr Ibn `Urwah Ibn `Abd Allah Ibn Salmah Ibn Qushayr, waited in deputation on the Apostle of Allah, may Allah bless him. He (Thawr) embraced Islam and so the Apostle of Allah, may Allah bless him, granted him a fief, and wrote a document in his favour. Among them was Haydah Ibn Mu`awiyah Ibn Qushayr [P. 47] and it was before the hajjat al-wadà` (pilgrimage of farewell) and after (the battle of) Hunayn. Among them was Qurrah Ibn Hubayrah Ibn Salmat al-Khayr Ibn Qushayr. He embraced Islam, so the Apostle of Allah, may Allah bless him, made a gift to him and covered him with a sheet and commanded him to be beneficent to his people, i.e., he should collect *sadaqah*. So when Qurrah returned, he recited:

When it (deputation) waited on him (the Prophet) he honoured it and granted an everlasting grace.

It halted in a green pasture and although it had been very fast-moving its requirements were fulfilled by Muhammad.

Its head is a youth and no blame touches his saddle. He corrects the affairs of those who are helpless wavering.

15. The Deputation of Banu al-Bakka

Volume 1, Parts II.74.22

He (Ibn Sa`d) said: Muhammad Ibn 'Umar al-Aslami informed us; he said: `Abd Allah Ibn `Amir related to me on the authority of `Abd Allah Ibn `Amir al-Bakká'i, of Banu 'Amir Ibn Sa`sa`ah; (second chain) he (Ibn Sa`d) said: Muhriz Ibn Ja`far related to me on the authority of al-Ja'd Ibn `Abd Allah Ibn `Amir al-Bakka'i of Banu 'Amir Ibn Sa`sa`ah, he on the authority of his father; they said:

A deputation of Banu al-Bakká, consisting of three members Mu`áwiyah Ibn Thawr Ibn 'Ubadah Ibn al-Bakká, who was that day one hundred years old, his son who was called Bishr, and al-Fujay` Ibn `Abd Allah Ibn Jundah Ibn al-Bakka and, `Abd 'Amr al-Bakkà'i who was deaf, waited on the Apostle of Allah in the ninth year. The Apostle of Allah, may Allah bless him, gave orders for their lodging and food and rewarded them. They returned to their people. Mu`àwiyah said to the Prophet, may Allah bless him: I shall be blessed by your touch and I have grown old and this son of mine treats me well, so touch his face. Thereupon the Apostle of Allah, may Allah bless him, touched the face of Bishr Ibn Mu`áwiyah and gave him sheep of white wool and invoked blessing for them. Al-Ja'd said: Many a time famine spread among the Banu al-Bakka but they (Bishr's family) never suffered. Muhammad Ibn Bishr Ibn Mu`àwiyah Ibn Thawr Ibn `Ubádah Ibn al-Bakka recited:

My father is he whose head the Apostle had touched,
And invoked blessing and prosperity;
Ahmad gave him sheep when he approached him,
of white wool, of noble stock and not giving scarce milk.
They filled the deputation of the tribe every evening (with milk).
And it repeated in mornings.
They were blessed because of a gift and the giver was blessed;
On him be my invocation of blessings as long as I live.

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He (Ibn Sa'd) said: Hishàm Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us; he said:

The Apostle of Allah, may Allah bless him, wrote an epistle (kitàb) to al-Fujay`: From Muhammad the Prophed to al-Fujay'. He who follows him, surrenders, offers prayers, pays zakáh, obeys Allah and His Apostle,

gives one-fifth of booty to Allah, helps the Prophet and his Companions, bears witness to his Islam and keeps away the idolaters, that is safe in the custody of Allah, the Glorious, the Gracious; and the custody of Muhammad.

Hisham said: The Apostle of Allah, may Allah bless him, changed the name of `Abd 'Amr the deaf to `Abd [P. 48] al-Rahmán; and wrote an order in his favour about the well Dhu al-Qissah which he had entrusted to him. `Abd al-Rahman was one of the people of al-Zallah (shade) i.e., al-suffah, the Fuffah of the mosque.

16. The Deputation of Kinánoh

Volume 1, Parts II.74.24

He (Ibn Sa`d) said: `All Ibn Muhammad al-Qurayshi informed us on the authority of Abu Ma'shar, he on the authority of Yazid Ibn Ruman and Muhammad Ibn Ka`b; (second chain) Abu Bakr al-Hudhali on the authority of al-Sha`bi, (third chain) `Ali Ibn Mujàhid, (fourth chain) Muhammad Ibn Ishaq on the authority of al-Zuhri and `Ikrimah Ibn Khàlid Ibn 'Asim Ibn `Amr Ibn Qatadah; (fifth chain) Yazid Ibn `Iyad Ibn Ju`dubah on the authority of `Abd Allah Ibn Abi Bakr Ibn Hazm; (sixth chain) Maslamah Ibn 'Alqamah on the authority of Khàlid al-Hadhdha, he on the authority of Abu Qilabah:

Besides other learned scholars who add something in what they relate about the deputations of the Arabs waiting on the Apostle of Allah, may Allah bless him; they said: Wathilah Ibn al-Asga` al-Laythi waited in a deputation on the Apostle of Allah. He came to al-Madinah and the Apostle of Allah was making preparations for Tabuk. He (Wathilah) offered morning prayers with him. He (Prophet) said to him: Who are you? and what has brought you hither? and what is your requirement? He informed him about his descent, and said: I came to you to be safe under the care of Allah and His Apostle, so accept my bay'ah, on what I like and what I dislike, and he accepted his bay'ah. He returned to his family and informed them (about this). His father said to him: By Allah, I shall never speak a word to you. His sister heard his words; she embraced Islam and made arrangements for his journey. He set out to go to the Apostle of Allah and discovered that he had left for Tabuk. He said: He who will make me ride behind him (on the same camel) in his riding will receive my share (of booty), Ka`b Ibn `Ujrah made him ride till he reached the Apostle of Allah, may Allah bless him, and was present with him at Tabuk. The Apostle of Allah, may Allah bless him, sent him with Khalid Ibn al-Walid to Ukaydir. When he received booty he brought his share to Ka`b Ibn 'Ujrah who declined to share it and made it lawful

for him and said: I had made you ride for Allah's sake only.

They said: A deputation of Banu `Abd Ibn `Adi waited on the Apostle of Allah, may Allah bless him. Among them were al-Hàrith Ibn Uhban, `Uwaymir Ibn al-Akhram, Habib and Rabi`ah, sons of Mullah, and a party of their people. They said: O Muhammad, we are the people of the sanctuary and its residents; (we are) more powerful than those who are there. We do not want to fight with you and if you happen to fight people other than the Quraysh we will fight along with you but we will not fight the Quraysh. Verily we love you and those from whom you are. If by mistake you kill one of our men you will have to pay his ransom and if by mistake we do it we will have to pay the ransom money. He said: Very well. Then they embraced Islam.

17. The Deputation of Ashja`

They said: (A deputation of) Ashja` waited on the Apostle of Allah, in the year of the Battle of the Ditch. They were one hundred persons [P. 49] and their leader was Mas`ud Ibn Rukhaylah. They halted at Shi`b Sal'a, and the Apostle of Allah, may Allah bless him, went out to them and ordered them to get dates. They said: O Muhammad! we do not know any other tube to be nearer to you than us, and no other tribe having fewer members than us. We are sad because of your war with your people. We have come to make peace. He made peace with them. It is said that the Ashja' came after the Apostle of Allah had been free from Banu Qurayzah and they were seven hundred strong. He made peace with them. Then they embraced Islam.

18. The Deputation of Báhilah

They said: Mutarrif Ibn al-Kahin al-Bàhili waited in a deputation on the Apostle of Allah, may Allah bless him, after the Victory (of Makkah) on behalf of his people. He embraced Islam and asked for security for his people. The Apostle of Allah, may Allah bless him, wrote for him an epistle in which the obligations of sadaqát were enumerated. Then Nahshal Ibn Malik al-Wa'ili', a man of Báhilah waited on the Apostle of Allah, may Allah bless him, in a deputation on behalf of his people. He embraced Islam and the Apostle of Allah wrote an epistle for him and for his people who had embraced Islam, enumerating in it the laws of Islam. `Uthman Ibn `Affan scribed it.

19. The Deputation of Sulaym

They said: A person of Banu Sulaym, who was called Qays Ibn Nusaybah, waited on the Apostle of Allah, may Allah bless him, heard his speech, and asked him about some matters. He gave replies which he memorized. Then the Apostle of Allah invited him to become Muslim. Then he embraced Islam and returned to his people, the Banu Sulaym. He said to them: I have heard the translation from Roman, berceuse of Persians, verses of the Arabs, divination of sooth-sayers (kàhins) and speeches of the Qayls (chiefs) of Himyar; None of them resembles the speech of Muhammad, so follow me, take your share. When it was the year of the victory (of Makkah), the Banu Sulaym set out (to meet) the Apostle of Allah, may Allah bless him, and met him at Qudayd. They were seven hundred and it has also been said that they were one thousand. Among them were al-`Abbas Ibn Mirdás, Anas Ibn `Abbas Ibn Ri'l and Rashid Ibn `Abd Rabbih. They embraced Islam and said: Make us your van-guard and make our banner red and our watch-word (maqaddam). He complied with their request. They were with him in the battles of Makkah, al-Ta'if and Hunayn. He bestowed Ruhat on Rashid Ibn `Abd Rabbih. In it there was a spring known as `Ayn al-Rasul (the spring of the messenger). Rashid was an attendant (mujawir) of idol of the Banu Sulaym. One day he saw two foxes making water on it. He recited:

`Can he be the Lord on whose head two foxes urinate?
He is disgraceful on whom foxes urinate'.

He attacked it and demolished it and then came to the Prophet, may Allah bless him. He (Prophet) said: What is your name? He replied: Gháwi Ibn `Abd al- Uzzá. He (Prophet) said: You are Rashid Ibn 'Abd Rabbih. Then he embraced Islam and excelled in it. He was present at [P. 50] the Victory (of Makkah) with the Prophet, may Allah bless him. The Apostle of Allah said: The best of the Arabian villages is Khaybar and the best of the Banu Sulaym is Rashid. He appointed him the flag-bearer of his tribe.

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He (Ibn Sa`d) said: Hishám Ibn Muhammad informed us; he said: A member of the Banu Sulaym, a branch of Banu al-Sharid related to me; he said:

A member of our tribe who was called Qidr Ibn `Ammar waited in a

deputation on the Prophet, may Allah bless him, at al-Madinah and embraced Islam, and promised to bring to him a party of one thousand persons of his tribe. He recited:

I tied my right hand, when I visited Muhammad,
I tied it with the best of hands.
He is the man to whom I offered half of my religion.
And I gave him one thousand men who are not paupers.

Then he came to his people and gave them this information. Thereupon nine hundred men went out with him and one hundred remained there with the tribe. He set out to visit the Prophet, may Allah bless him. On the way he apprehended death so he made a will in favour of three men of his tribe. He appointed `Abbas Ibn Mirdas chief of three hundred persons, Jabbar Ibn al-Hakam who was al-Farrar al-Sharidi, chief of three hundred persons and Akhnas Ibn Yazid, chief of three hundred persons. He said: Go to this man (Prophet) till you absolve me of the covenant that is in my neck. Then he died. They proceeded, and they waited on the Prophet, may Allah bless him. He said: Where is the man with handsome face, long tongue and true faith. They said: O Apostle of Allah, Allah called him, and he responded. Then they gave him information about him. He said: Where are the remaining of one thousand that he had pledged to me. They said: one hundred persons have remained with the tribe because of the hostility between Kinanah and us. He said: Send for them, nothing undesirable will happen this year to you. They sent for them and they joined him at al-Haddah. They were one hundred persons under al-Munaqqa' Ibn Malik Ibn Umayyah Ibn `Abd al-'Uzzà. Ibn `Amal Ibn Ka'b Ibn al-Háarith Ibn Buhthah Ibn Sulaym. When they heard the neighing of horses they said: O Apostle of Allah! we have been caught. He said: They are with you, not against you. This is the Sulaym Ibn Mansur. They were with the Prophet, may Allah bless him, at the time of the Victory (of Makkah) and Hunayn. Respecting al-Munaqqa', al-`Abbas Ibn Mirdas recited:

`He is the chief of the hundred that completed the number.
Of nine hundred to make one thousand of powerful combatants.

20. The Deputation of Hilál Ibn `Amir

He (Ibn Sa`d) said: The narration is connected with the narration of `Ali Ibn Muhammad al-Qurashi; they said: A party of Banu Hilal waited on the Apostle of Allah, may Allah bless him. Among them was 'Abd `Awf, Ibn Asram Ibn 'Amr Ibn Shu`aybah Ibn al-Huzam, a person of Ruwaybah. He (Prophet) asked him his name. He informed him

(Prophet). Then he said: You are 'Abd Allah. He embraced Islam and one of his descendants recited:

**"He is my grandfather whom alone the Hawázin chose,
To depute to the Prophet, and he was `Abd 'Awf.**

**"And among them was Qabisah Ibn a1-Mukhariq. He said: O
Apostle of Allah! I have been a guarantor of my tribe (to pay dues), so
help me. He said: You will have when sadaqat are collected.**

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**He (Ibn Sa`d) said: Hisham Ibn Muhammad informed us; he said: Ja'far
Ibn Kilab al-Ja`fari informed us on the authority of the elders of Banu
`Amir; they said:**

**Ziyad Ibn 'Abd Allah Ibn Malik Ibn Bujayr Ibn al-Huzam Ibn
Ruwaybah Ibn 'Abd Allah Ibn Hilal Ibn 'Amir waited in a deputation on
the Prophet, may Allah bless him. When he entered al-Madinah, he went
to the apartment of Maymunah Bint al-Harith, the wife of the Prophet,
who was his aunt as his mother was Ghurrah Bint al-Harith. He was a
young man. The Prophet, may Allah bless him, entered when he was with
her. He (Prophet) was displeased and returned. She said: O Apostle of
Allah! he is the son of my sister. Thereupon he entered, and then he came
out and went to the mosque, and with him was Ziyad. He offered al-Zuhr
(afternoon) prayers; then he brought Ziyad close to him and invoked
blessings for him. He put his hand over his head and brought it to the
edge of his nose. The Banu Hilal used to say: We never ceased
recognizing the blessings in the face of Ziyad. A poet recited about 'Ali
Ibn Ziyad:**

**'O son of him whose head the Prophet touched.
And invoked for him blessings in the mosque,
I mean Ziyad and I do not intend any one else,
May he be of Ghur, Tihamah or Najd,
This light did not cease to be in his skin.
Till he made his abode in the tomb'.**

21. The Deputation of 'Amir Ibn Sa'sa'ah

Volume 1, Parts II.74.27

He (Ibn Sa'd) said: Here the narration is linked up with that of Muhammad Ibn' Ali al-Qurashi; they said:

'Amir Ibn al-Tufayl Ibn Malik Ibn Ja'far Ibn Kilab, and Arbad Ibn Rabi'ah Ibn Malik Ibn Ja'far waited on the Apostle of Allah, may Allah bless him. 'Amir said: O Muhammad! What would be my privilege if I embrace Islam? He said: The same (privileges) as for the faithful, and the same (obligations) as from them. He said: Will you entrust the administration to me after you? He said: It is not for you nor for your people. He ('Amir) said: Will you entrust to me the tents (rural area) and you will have for yourself urban area? He said: No, but I shall entrust you the reins of horses because you are a horseman. He said: Is it not in my power to bring a large force of the horsemen and the footmen against you? Then they returned. Thereupon the Apostle of Allah, may Allah bless him, said: O Allah! spare me (from their evil). O Allah! guide Banu 'Amir (to the path of Islam) and make Islam safe against 'Amir i.e., Ibn al-Tufayl. Allah, may He be Glorified and High, ordained a disease in his throat-his tongue lolled in his larynx like the udder of a she-goat. Then he went to the house of a woman of Banu Salul and said: (There is) a gland like the gland of a bullock and death is in the house of a woman of Banu Salul. Allah despatched lightning to Arbad which killed him. Labid Ibn Rabi'ah wept for him. And in this deputation was Abu Mutarrif 'Abd Allah al-Shikhkhir, he said: O Apostle of Allah! you are our lord and kind to us. He said: Allah is the Lord, and may Satan not allure you!

They said: 'Alqamah Ibn 'Ulathah Ibn 'Awf Ibn al-Ahwas Ibn Ja'far Ibn Kilab, and Hawdhah Ibn Khalid Ibn Rabi'ah and his son waited on the Apostle of Allah, may Allah bless him. 'Umar was sitting by the side of the Apostle of Allah, may Allah bless him. The Apostle of Allah said to him: Make room for 'Alqamah. He (Umar) made room for him and he sat by his (Prophet's) side. Then the Apostle of Allah, may Allah bless him, related the laws of Islam and recited (a portion of) the Qur'an before him. He said: O Muhammad, verily your Lord is Gracious, and I believe in you and offer bay'ah (on behalf) of 'Ikrimah Ibn Khasafah the brother of Qays. Hawdhah and his son and his brother's son embraced Islam. Hawdhah also offered bay'ah (on behalf) of 'Ikrimah.

Volume 1, Parts II.74.28

He (Ibn Sa'd) said: Hisham Ibn Muhammad informed us on the authority of Ibrahim Ibn Ishaq al-'Abdi, he on the authority of al-Hajjaj Ibn Artat, he on the authority of 'Awn Ibn Abi Juhayfah al-Suwa'i, he on the authority of his father; he said:

A deputation of Banu 'Amir arrived and there were epistles for the Prophet, may Allah bless him; we found him (Prophet) at al-Abtab in a red tent and greeted him. He said: Who are you? We said: Banu 'Amir, Ibn Sa'sa'ah. He said: Hail to you! you are (related) to me and I to you. The time of prayer approached and Bilal stood up and recited the adhan turning round during his call. Then a vessel of water was brought to the Apostle of Allah, may Allah bless him. He performed ablutions and there remained some of the water of his ablution. We endeavoured to perform ablutions from that. Then Bilal stood and the Apostle of Allah, may Allah bless him, led us to offer two rak'ahs of prayer. Then the time of 'Asr prayer approached and Bilal stood up and recited the adhan. He turned round during adhan. Then the Apostle of Allah, may Allah bless him, led us in two rak'ahs.

22. *The Deputation of Thaqif*

Volume 1, Parts II.74.29

He (Ibn Sa'd) said: Muhammad Ibn 'Umar al-Aslami informed us on the authority of 'Abd Allah Ibn Abi Yahyá al-Aslami, he on the authority of one who informed him; he said:

'Urwah Ibn Ma'sud and Glaylan Ibn Salamah were not present at the time of the siege of al-Ta'if. They were at Jurash undergoing the training of al-arradat (catapults) al-mayjaniq (ballista) and at-dabbabat (testudo). They came when the Apostle of Allah, may Allah bless him, had returned from al-Ta'if. They set al-mayjaniq, al-'arradat and al-dabbabàt and made arrangements for fighting. Then Allah revealed (the truth) of Islam to 'Urwah, and changed him from what he was. He set out and came to the Apostle of Allah, may Allah bless him, and embraced Islam. Then he asked the permission of the Apostle of Allah, may Allah bless him, to go back to his people, to preach Islam among them. He (Prophet) said: They will fight with you. He ('Urwah) said: I am dearer to them than their only sons. Then he asked his permission the second time and then the third time. He (Prophet) said: If you so desire you may go. He set out and travelled to al-Ta'if for five days. He reached there at 'Isha' (early hours of night) and entered his apartment. His people came and greeted him after pagan fashion, He said: Make it your custom to greet like the dwellers of paradise i.e. al-Salam. He invited them to join the fold of Islam. They went out from there and held a consultation about him. When it was morning he went to the upper story of the house and called the adhan. The Thaqifites came out from all sides and a member of Banu Malik, who was called Aws Ibn 'Awf, shot him with an arrow which

pierced his wrist-vein and the blood did not stop. Ghaylan Ibn Salamah, Kinanah Ibn 'Abd Yalil, al-Hakam Ibn 'Amr Ibn Wahb and other chiefs of the allies rose up and put their armours on and assembled together. When Urwah noticed it, he said: I absolve of my blood the person who sprinkled it, so that there may be peace among you. This is an honour that Allah has bestowed on me. It is martyrdom to which Allah has led me. And he said: Bury me by the side of the martyrs who fell fighting with the Apostle of Allah, may Allah bless him. He expired and they buried him along with them. This news reached the Apostle of Allah, may Allah bless him, and he said: His example is the example of the companion of Yasin, who called his people to Allah and they killed him.

Abu al-Malib Ibn 'Urwah and Qarib Ibn al-Aswad Ibn Masud met the Prophet, may Allah bless him, and they embraced Islam. The Apostle of Allah, inquired about Malik Ibn 'Awf. They said: We left him at al-Ta'if. He (the Prophet) said: Tell him, that if he comes to me as a Muslim I shall return to him his family and wealth, and I shall give him one hundred camels. He attended upon the Apostle of Allah and he gave him all that and said: O Apostle of Allah, I am enough for Tha'qif on your behalf. I shall rob their animals until they come as Muslims to you. The Apostle of Allah, may Allah bless him, appointed him the chief of those of his people who had embraced Islam. He used to rob the animals of the Tha'qif and fight them. When the Tha'qif saw this, they went to 'Abd Yalil and consulted among themselves about sending a deputation to the Apostle of Allah. Thereupon 'Abd Yalil, his sons, Kinanah and Rabi'ah, Shurahbil Ibn Ghaylan Ibn Salamah, al-Hakam Ibn 'Amr Ibn Wahb Mu'attib, 'Uthman ibn Abi al-'As, 'Aws Ibn 'Awf, and Numayr Ibn Kharashah Ibn Rabi'ah set out with seventy men, and these six were their chiefs. Some of them say that they were between thirteen and nineteen, and this is more authentic. Al-Mughirah Ibn Shu'bah said: I was in the company of the Muslims at Dhu Hurud, when 'Uthman Ibn Abi al-'As met me and began to obtain information from me. When I saw him, I set out to convey the good news of their arrival to the Apostle of Allah, may Allah bless him. I happened to meet Abu Bakr al-Siddiq, may Allah be pleased with him, and I conveyed the news of their arrival to him. He said: I bind you in oath, do not convey the news of their arrival to the Apostle of Allah, may Allah bless him, before I do. He came and informed the Apostle of Allah, may Allah bless him, and he was much pleased by their arrival. He made the allies of al-Mughirah Ibn Shu'bah board with him and he honoured them. The Prophet, may Allah bless him, pitched a tent in the mosque for those who belonged to Banu Malik. The Apostle of Allah, may Allah bless him, used to come to them every night after the 'isha' prayers and talked to them standing, reclining on his feet alternately. He complained of the Quraysh and talked about the fighting that was between him and them. Then the Prophet, may Allah

bless him, made peace with the Yhaqif. They were taught the Qur'an, and 'Uthman Ibn Abi al-'As was appointed their 'amil. The Thaqif offered an excuse for (not) demolishing al-Lat and al-Uzza (idols). He excused them. Al-Mughirah said: I was the person who demolished them. Al-Mughirah said: They joined the fold of Islam, and I do not know of any other Arab family or tribe of being more faithful to Islam, and more remote from treachery towards Allah and His Book than they.

23. *The Deputation of Rabi'ah `Abd al-Oays*

Volume 1, Parts II.74.30

He (Ibn Sa'd) said: Muhammad Ibn 'Umar al-Aslami informed us; he said: Qudamah Ibn Musa related to me on the authority of Musa Ibn 'Abd al-'Aziz Ibn Rummanah, he on the authority of 'Urwah Ibn al-Zubayr; (second chain) he (Ibn Sa'd) said: 'Abd al-Hamid Ibn Ja'far related to me on the authority of his father; they said:

The Apostle of Allah, may Allah bless him, wrote to the people of al-Bahrayn to send twenty persons to wait on him. Twenty persons came to him under the leadership of 'Abd Allah Ibn 'Awf al-Ashajj; and among them were al-Jarud and Munqidh Ibn Hayyan who was the son of the sister of al-Ashajj. Their arrival was in the year of the Victory (of Makkah). It was said: O Apostle of Allah! They are the deputationists of 'Abd al-Qays. He said: Hail to them! the 'Abd al-Qays are good people. The Apostle of Allah, may Allah bless him, saw towards the horizon, on the morning of the night they arrived and said: Verily, a party of the polytheists will come and they will not be compelled to join the fold of Islam. They have emaciated their camels, and exhausted their provisions, and there is a sign in their chief. O Allah! forgive the 'Abd al-Qays who did not come to demand wealth from, me and they are the best of the people of the East. He (Ibn Sa'd) said: They came in their clothes while the Apostle of Allah, may Allah bless him, was in the mosque. They greeted him.

The Apostle of Allah, may Allah bless him, asked them: Which of you is 'Abd Allah al-Ashajj? He said: I, O Apotsle of Allah. He was extremely ugly. The Apostle of Allah looked at him and said: Water is not carried in man's skin. Verily, a man is needed for his two small things, tongue and heart. The Apostle of Allah said: You possess two habits which are dear to Allah. 'Abd Allah said: What are they? He said: Forbearance and dignity. He asked: Are they acquired or inherent? He said: (They are) inherent. Al-Jarud was a Christian. The Apostle of Allah invited him to Islam. He embraced Islam and it was excellent. The deputation of the

'Abd al-Qays was put up in the house of Ramlah Bint al-Harith and they extended hospitality to them. They stayed for ten days. 'Abd Allah al-Ashajj used to ask (the Prophet questions relating to) about Jurisprudence and the Qur'an. He ordered rewards to be given to them and 'Abd Allah al-Ashajj received the largest. He gave him twelve and a half uqiyahs (of silver) and the Apostle of Allah, may Allah bless him, rubbed the face of Munqidh Ibn Hayyan.

24. The Deputation of Bakr Ibn Wa'il

Volume 1, Parts II.74.31

He (Ibn Sa'd) said: Here the narration is linked with the narration of Muhammad Ibn 'Ali al-Qurashi, the chain being the same; they said:

The deputation of Bakr Ibn Wa'il waited on the Apostle of Allah, may Allah bless him. A person from among them said: O Apostle of Allah! do you know Quss Ibn Sai'dah? The Apostle of Allah said: He did not belong to your tribe. He was of Iyad, and in the days of ignorance he was inclined towards (truth of the cult of Ibrahim). He reached 'Ukaz when people had assembled there and said what has been memorized from him. On the deputation there were Bashir Ibn al-Khasasiyah, 'Abd Allah Ibn Marthad and Hassan Ibn Hawt. One of the sons of Hassan recited:

I am the son of Hassan Ibn Hawt and my father,
Was the messenger of the entire (tribe of) Bakr to the Prophets.

They said: 'Abd Allah Ibn Aswad Ibn Shihab Ibn 'Awf Ibn 'Amr Ibn al-Harith Ibn Sadus attended on the Apostle of Allah, may Allah bless him, with them. He resided at al-Yamamah, he sold whatever property he had at al-Yamamah and migrated (from there). He attended on the Apostle of Allah, with a bag of dates. The Apostle of Allah, may Allah bless him, invoked blessings for him.

25. The Deputation of Taghlib

Volume 1, Parts II.74.32

He (Ibn Sa'd) said: Muhammad Ibn 'Umar al-Aslami informed us; he said: Abu Bakr Ibn 'Abd Allah Ibn 'Abi Sabrah related to me on the authority of Ya'qab Ibn Zayd Ibn Talhah he said:

A deputation of Banu Taghlib, consisting of sixteen believers, and Christians with golden crosses waited on the Apostle of Allah. They stayed in the house of Ramlah Bint al-Harith. The Apostle of Allah made peace with the Christians on the condition that they would not baptise their children into Christianity. He gave costly rewards to the faithful, among them.

26. *The Deputation of Hanifah*

Volume 1, Parts II.74.33

He (Ibn Sa'd) said: Muhammad Ibn `Umar al-Aslami informed us; he said: Al-Dahhak Ibn 'Uthman related to me on the authority of Yazid Ibn Ruman; (second chain) Muhammad Ibn Sa'd said: 'Ali Ibn Muhammad al-Qurashi related to me on the authority of his masters whom he named; they said:

A deputation of Banu Hanifah consisting of thirteen to nineteen members waited on the Apostle of Allah. Among them were Rahhal Ibn 'Unfuwah, Selma Ibn Hanzalah al-Suhaymi, Talq Ibn 'Ali Ibn Qays, Humran Ibn Jabir, a person of Banu Shimr, 'Ali Ibn Sinan, al-Aq'as Ibn Maslamah, Zayd Ibn 'Amr and Musaylimah Ibn Habib. The leader of the deputation was Salma Ibn Hanzalah. They stayed in the house of Ramlah Bint al-Harith. They were entertained and provided with food twice every day, some time bread and meat, some time bread and milk, some time bread and butter, and some time dates were scattered before them. They used to attend the Apostle of Allah in the mosque, greeted him and bore witness to the truth. They left Musaylimah with their luggage. They remained there for several days attending the Apostle of Allah, may Allah bless him. Rahhal Ibn 'Unfuwah learnt the Qur'an under Ubayyi Ibn Ka'b. When they wanted to return to their homes, the Apostle of Allah, may Allah bless him, ordered five uqiyahs (of silver) to be awarded to each of them. They said: O Apostle of Allah! We have left behind one of our companions to watch our camel-litters and look after our camels. The Apostle of Allah, may Allah bless him, ordered for him what he had ordered for his Companions and he said: For guarding your camels and luggage he should not be worse off. This was communicated to Musaylimah. He said: He has realized that I shall succeed him (in prophethood). They returned to al-Yamamah. The Apostle of Allah gave them a water-skin containing the remainder of the water of his ablutions, and said: When you reach your land, demolish the church, cleanse its site with this water and erect a mosque instead. They did accordingly and the water-skin remained with al-Aq'as Ibn Maslamah. Talq Ibn 'Ali became

mu'adhdhin and recited the adhan. The friar of the church rahib al-be'ah heard it and said: It is a word of truth and call to truth. Then he escaped and it was the end of the regime.

Musaylimah, may Allah accurse him! pretended prophethood and al-Rahhal Ibn 'Unfuwah bore witness that the Apostle of Allah, may Allah bless him, made him (Musaylimah) his partner, were lured by him. Consequently the people became victims to his claims.

27. The Deputation of Shayban

Volume 1, Parts II.74.34

He (Ibn Sa'd) said: 'Affan Ibn Muslim informed us; he said: 'Abd Allah Ibn Hassan, the brother of Banu Ka'b, a branch of Bal-'Anbar, informed us, that his two grand-mothers Safiyyah Bint 'Ulaybah and Duhaybah Bint 'Ulaybah related to him; and they related to him from the narration of Qaylah Bint Makhramah and they were her step-daughters.

Qaylah was their father's grand-mother, the mother of his mother, who was married to Habib Ibn Azhar, the brother of Banu Janab. She bore daughters from him and he (Habib) passed away in the early days of Islam. Their uncle Ath'ub Ibn Azhar seized them from her. She set out to meet the Apostle of Allah, may Allah bless him, in the early days of Islam. One of the girls al-Hudayba, whom al-Farsah had taken, and who was wrapped in a woollen blanket, wept. He (Ibn Sa'd) said: she took her along with herself. While they were trotting the camel, a hare emerged from an orifice. Thereupon the noble minded-al-Hudayba said: By Allah, your ankle will be higher than that of Athi'ub (it is a good augury). I continue this narration: Then a fox emerged and she gave him a name which 'Abd Allah Ibn Hassan forgot. Then she said as she had said about the hare. While they were trotting the camel, he knelt down and shivering overtook him. On this al-Hudayba said: By your trust the sorcery of Ath'ub has overtaken you. I was bewildered so I said to her: Woe be to thee! What should I do? She said: Roll your garments; make their uppers as their linings and effect a turn round. Turn the saddle cloth of your camel. Then she took off her blanket, and rolled it, making its upper its lining, (Qaylah said): When I did as she had asked me to do, the camel trembled and then stood up, separated his legs and passed urine.

Then she (al-Hudayba) said: Keep your belongings over you. I did accordingly. Then we set out trotting him; Lo! there was Ath'ub running behind us with a drawn sword. We took refuge behind a row of congested

houses. I was seeing that he made the camel, which appeared to be very lame, reach the terrace of a middle house, into which I had entered. He held me with the sword and its edge wounded a portion of my forehead. Then he said: O hand-maid! Hand over my brother's daughter to me, I entrusted her to him. He placed her on his shoulder and carried her and she was more acquainted with him than the family members. I set out to (find) my sister, who was married in Banu Shayban, so that through her I might attain the association of the Apostle of Allah. During these days one night, when she thought I was sleeping, her husband returned from the meeting place and said: By your father! I have found a truthful man for Qaylah. My sister said: Who is he? He said: Hurayth Ibn Hassan al-Shaybani. He is going tomorrow morning in a deputation of Bakr Ibn Wa'il to the Apostle of Allah. I went in the morning to my camel as I had heard their conversation and saddled him. Then I enquired about him (Hurayth) and found him to be not far off. I asked him to accompany him. He said: Yes, and with honour. Their camels were ready, so I set out with him man of truth. We arrived at (the place of) the Apostle of Allah while he was leading the people in the morning prayer. The row (for prayers) was ready; it was about to dawn and the stars were twinkling in the sky, and the people could not recognize each other because of darkness of night. I stood in the row of men and I was a woman whose association with the days of Jahiliyah was close. The man next to me said to me! Are you a woman or a man? I said: Well! a woman. He said: You had drawn me on the verge of disgrace, offer prayers with women, behind you. Lo! There was a row of women, close to the apartments, which I had not noticed at the time I had entered, otherwise I would have joined them. When the sun rose I came closer and began to gaze any man with comeliness and bright (skin) to discover the Apostles of Allah. Ultimately a man came when the sun had risen, and he said: Peace be on you O Apostle of Allah! The Apostles of Allah said: And on you be the peace, the mercy of Allah, and His blessings. On him, she meant the Prophets, were two patched sheets of saffron colour and the saffron had been dimmed.

He had an unpeeled stick of date palm without fronds. He was sitting in a squatting position. When I saw the Apostle of Allah, may Allah bless him, sitting so meekly. I trembled with horror. His associate said to him: O Apostle of Allah! This poor woman is full of terror. The Apostle of Allah did not look at me as I was sitting behind him and said: O poor woman! be at rest. When the Apostle of Allah! may Allah bless him, uttered these words, that fear which had entered my heart, vanished. Then my companion advanced and offered bay`ah on his behalf and on behalf of his people. He said: O Apostle of Allah! write about al-Dahna between Banu Tamim and us that none of them should advance towards us except as a traveller or a seeker of refuge. Thereupon he said: O boy! write about

al-Dahna. When I noticed that he had asked him to write, I could not control myself because it was my native land and my home was there. So I said: O Apostle of Allah! he did not do justice when he requested you about that land. This al-Dahná is a place of confinement of camels and pasture land of goats, and the women folk and children of the Tamim are beyond it. He said: Wait O boy, the poor woman tells the truth. A Muslim is the brother of another Muslim. They share water and trees and help each other against the impious persons. When Hurayth saw that there was some obstacle in an epistle being written for him he struck one of his hands over the other and said: You and I are, as has been said a sheep lifting another by its hoofs meets its death. On this I said: You were a leader in darkness, benevolent to the master of camel, pious with your partner for life, till I arrived before the Apostle of Allah, may Allah bless him. But do not blame me for asking my share when you ask for yours. He said: Certainly I ask the Apostle of Allah bear witness that I shall be your brother till I live since you have praised me for this. Then I said. If you have started it, I shall not loose it. (I shall fulfil my part). The Apostle of Allah, said: Will her son be blamed if he decides from behind the room. Then I wept and said: O Apostle of Allah, when I bore him shrewd he was and he fought along with you on the day of al-Rabdhah. Then he went to Khaybar to bring corn for me, and suffered from fever of that place leaving the women with me. He said: By Him, in Whose possession is the soul of Muhammad, if thou hadst not been poor, we would have dragged thee by the face; or (he had said) thou wouldst have been drawn by the face; `Abd Allah doubted. I would have drawn on thy face, Is any one overpowered (suffers death) if he does good to his companions. [*Qaylah meant to say that her son died because he was asked to bring corn. The Prophet did not like this remark and said; that virtuous deeds did not bring calamity.*] When it (death) intervenes between them it is better he says: We are for Allah and to Him we will return. Then he said: O Lord! make me forget what has passed and help me in what remains. By Him in Whose hand is the soul of Muhammad, if any one of you weeps, companion also sheds tears; O servants of Allah! do not torment your brethren. He wrote on a red piece of leather for her: Qaylah and the daughters of Qaylah, should not be oppressed nor forced to marry and every faithful Muslim should render succour to them and (he said). They should do also good deeds and not evil ones.

Volume 1, Parts II.74.35

He (Ibn Sa'd) said: 'Affan Ibn Muslim informed us, he said: 'Abd Allah Ibn Hassan informed us; he said: Habban Ibn 'Amir related to me my maternal grand-father was the father of my mother respecting the narration of Harmalah Ibn 'Abd Allah, his grand-father, the father of his

mother was al-Ka'bi a member of Ka'b Bil `Anbar (second chain). He (Ibn Sa'd) said: My grand-mothers-Safyyah Bint 'Ulaybah and Duhaybah Bint 'Ulaybah related to me and their grandfather was Harmalah.

Verily, Harmalah set out (from his place) till he arrived before the Apostle of Allah, may Allah bless him. He was before him till the Apostle of Allah, may Allah bless him, made him gunostic. Then he set out (on a journey). He (Harmalah) said: I reproached myself and said: By Allah I shall not go till I add to my knowledge staying with the Apostle of Allah, may Allah bless him. So I waited on him and said: O Apostle of Allah! what do you command me to act on? He said: O Harmalah! do pious deeds and abstain impious ones. I retired till I came to my beast and then I returned till I stood at my place or nearer to him. Then I said: O Apostle of Allah! What you command me to Act upon? He said: O Harmalah! do pious deeds and abstain impious ones. Look to what pleases your ear when you retire from people that they should say about you so do it and abstain what you dislike to be talked about you.

THE DEPUTATIONS OF THE PEOPLE OF YAMAN

28. The Deputation of Tayy

Volume 1, Parts II.74.36

He (Ibn Sa'd) said: Muhammad Ibn 'Umar al-Aslami informed us; he said: Abu Bakr Ibn 'Abd Allah Ibn Sabrah related to me on the authority of Abu 'Umayr al-Ta'i orphan slave of al-Zuhri; (second chain) he (Ibn Sa'd) said: Hisham Ibn Muhammad Ibn al-Sá'ib al-Kalbi informed us; he said: `Ubadah al-Ta'i informed us on the authority of his masters; they said:

A deputation of Tayy waited on the Apostle of Allah, may Allah bless him. It consisted of fifteen members and their leader and chief was Zayd al-Khayr, and he is Zayd al-Khayl Ibn Muhalhil a branch of Banu Nabhan. (Its members) were Wazar Ibn Jabir Ibn Sadus Ibn Asma' al-Nabhani, Qabisah Ibn al-Aswad Ibn 'Amir, a member of the Jarm, a branch of the Tayy, Malik Ibn 'Abd Allah Ibn Khaybara, a member of Banu Ma'n, Qu'ayn Ibn Khulayf Ibn Jadilah and a person from Banu Bawlan. They entered al-Madinah and when the Apostle of Allah was in the mosque. They tied their beasts in the courtyard of the mosque. Then they entered and became close to the Apostle of Allah. He invited them to embrace Islam. They embraced Islam and he awarded to each of them

five uqiyahs of silver, giving twelve aqiyahs and a half to Zayd al-Khayl. The Apostle of Allah said: No Arab was mentioned to me but I found him short of what was mentioned to me except Zayd, and all of his attributes were not mentioned to me. The Apostle of Allah, may Allah bless him, named him Zayd al-Khayl. He granted him Fayd and two farms as fief. He wrote a document in respect of it and he (Zayd) returned with his people. When he reached a place called al-Fardah, he died. His wife took hold of what the Prophet, may Allah bless him, had written in his favour and tore it. The Apostle of Allah, may Allah bless him, commissioned 'Ali Ibn Abi Talib to demolish al-Fuls the idol of the Tayy and to surround it. He set out with two hundred men of cavalry and attacked the members of Hatim's family. They captured Hatim's daughter and offered her to the Apostle of Allah among the slaves of Tayy.

According to the narration of Hisham Ibn Muhammad: The person from the Prophet's cavalry, who had fallen suddenly on them and captured Hatim's daughter, was Khalid Ibn al-Walid.

Here it is linked up with the first narration. He (Ibn Sa'd) said: 'Adi Ibn Hatim escaped from the cavalry of the Prophet, may Allah bless him, and he reached Syria. He was a Christian and used to go with his people to al-Mirba'. Hatim's daughter was lodged in an enclosure near the door of mosque. She was beautiful and sweet-tongued. The Apostle of Allaah, may Allah bless him, passed (by her); she stood and said: The father has expired and the deputationist (brother) has disappeared, oblige me and Allah will be benevolent to you. He said: Who is your deputationist? She said: `Adi Ibn Hatim. He said: He is running away from Allah and from His Apostle. In the meantime a deputation of the Quda'ah arrived from Syria. She continued: The Prophet clothed me, gave me money and provided a beast for me. I set out with them and approached 'Adi in Syria. I said to him: You have severed uterine relationship, set out with your wife and children leaving the remaining children of your father behind. She lived there for several days and said to him: I feel you should join the Apostle of Allah. Thereupon 'Adi set out and came to the Apostle of Allah, may Allah bless him, and greeted him. He was in the mosque, and he said: Who is the man? He said: 'Adi Ibn Hatim. He took him to his home, and placed a cushion stuffed with palm fibres, and said to him: Sit on it. The Apostle of Allah, may Allah bless him, sat on the earth and offered Islam to him. `Adi embraced Islam and the Apostle of Allah appointed him the collector of sadaqat of his people.

said: Jamil Ibn Marthad al-Ta'i, a member of Banu Ma'n, related to me on the authority of his masters; they said:

'Amr Ibn al-Musabbih Ibn Ka'b Ibn 'Amr Ibn 'Asar Ibn Ghanm Ibn Harithah Ibn Thawb Ibn Ma'n al-Ta'i came to the Prophet, may Allah bless him, and at that time he ('Amr) was one hundred fifty years old. He asked about hunting. Thereupon he said: Eat what you see dying and leave what has escaped. He is the person about whom Imra al-Qays Ibn Hujr says as he was the best archer of the Arabs.

Many an archer of Bann Thu'al
Takes out his palms from his private parts.

29. *The Deputation of Tujib*

Volume 1, Parts II.74.38

He (Ibn Sa'd) said: Mubammad Ibn 'Umar al-Aslami informed us; he said: 'Abd Allah Ibn 'Amr Ibn Zuhayr informed us on the authority of Abu al-Huwayrith; he said:

The deputation of Tujib waited on the Apostle of Allah, may Allah bless him, in the ninth year, and they were thirteen men. They had brought with them the sadaqat on their wealth, which Allah has ordained. The Apostle of Allah was much pleased with them, he said: Hail to you! He lodged them in a good mansion and brought them close to him. He asked Bilal to take great care of their hospitality and pay them good rewards. He gave them more than what he was accustomed to give to the deputations. He asked: Has any one of you remained? They said: A youth, whom we have left with our luggage, and he is the youngest of us in age. He said: Send him to me. The youth came before the Apostle of Allah, may Allah bless him, and said: I am a member of the tribe which has waited on you just now, and you have satisfied their requirements, now satisfy my requirements (also). He said: What is your requirement? He said: Pray to Allah to pardon me, show me mercy and place contentment in my bosom. Thereupon he said: O Allah! forgive him, show him mercy and bestow contentment in his bosom. Then he ordered him to be given equal to what he had given to every man among his companions. They set out, returning to their people. Then a party of sixteen men met the Apostle of Allah at Mina during the season of pilgrimage. The Apostle of Allah, may Allah bless him, asked about the youth. They said: We have not seen (any person) more contented than him with what Allah bestows on him. The Apostle of Allah, may Allah

bless him, said: I wish, all of us die like him!

30. The Deputation of Khawlan

Volume 1, Parts II.74.39

He (Ibn Sa'd) said: Muhammad Ibn 'Umar al-Aslami informed us; he said: More than one learned man have narrated before me; they said:

The deputation of Khawlan arrived, consisting of ten members in Sha'ban of tenth year. They said: O Apostle of Allah! we believe in Allah and testify to the truth of His Apostle. We represent our people whom we have left behind us, and we have exhausted our camels in the journey. The Apostle of Allah, may Allah bless him, said: What about 'Amm Anas. their idol? They said: In disgraceful and ignominious condition. We have exchanged it with Allah Whom you have guided us. When we return to it, we shall demolish it. They asked the Apostle of Allah, may Allah bless him, many questions respecting their religion. He gave them information and ordered (a person) to teach them the Qur'an and sunnah. They were lodged in the house of Ramlah Bint al-Hàrith and they were ordered to be given hospitality. After a few days they came to take leave to depart. He ordered them to be given in reward twelve and a half uqiyahs (of silver). They returned to their people and did not unfold their luggage till they had not demolished 'Amm Anas. They forbade what the Apostle of Allah, may Allah bless him, had forbidden and made lawful what he had declared lawful for them.

31. The Deputation of Ju'fi

Volume 1, Parts II.74.40

He (Ibn Sa'd) said: Hisham Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us on the authority of his father and Abu Bakr Ibn Qays al-Ju'fi; they said:

The people of Juli considered heart unlawful in the days of ignorance. A deputation consisting of two members, Qays Ibn Salamah Ibn Sharahil, a person of Banu Marran Ibn Ju'fi, and Salamah Ibn Yayzid Ibn Mashja'ah Ibn al-Mujammi', waited on the Apostle of Allah, may Allah bless him. They were uterine brothers, sons of Mulaykah Bint al-Hulw Ibn Malik, a member of Banu Harim Ibn Ju'fi. They embraced Islam. Thereupon the Apostle of Allah, may Allah bless him, said to them. It

(the news) has reached me that you do not eat the heart. They said: Yes. He said: Your conversion to Islam will not be complete without eating it. He sent for a heart which was roasted for them. Then he passed it on to Salamah Ibn Yazid. When he caught hold of it, his hand trembled. Thereupon the Apostle of Allah, may peace be on him, said: Eat it. He ate it and recited:

"Verily I ate the heart reluctantly, for this,
My fingers, when they touched it, trembled".

He (Ibn Sa'd) said: The Apostle of Allah, may Allah bless him, wrote for Qays Ibn Salamah an epistle, which I reproduce: An epistle document from Muhammad the Apostle of Allah, to Qays Ibn Salamah Ibn Sharáhil. I appoint amil of the Murran and their allies, the Harim and their allies, and al-Kuláb and their allies, those of them who offer prayers, pay zakah and purify and clean their wealth.

He (Ibn Sa'd) said: Al-Kulab include Awd, Zubayd, Jaz Ibn Sa'd al-'Ashīrah, Zayd Allah Ibn Sa'd, 'Ayidh Allah Ibn Sa'd and Banu Sala'ah a branch of Banu al-Harith Ibn Ka'b.

He (Ibn Sa'd) said: Then they said: O Apostle of Allah, our mother Mulaykah Hint al-Hulw used to secure the freedom of prisoners, feed the mendicant and show compassion to the poor. She had died. She had interred alive a daughter of very tender age, so what would be her condition. He said: She who interred her (daughter) alive and she who was interred alive are both in hell fire. Thereupon they got infuriated He said: Come to me. They came back and he said: My mother is with yours. They rejected it, and went away saying: By Allah! this man who made us eat the heart and thinks that our mother is in hell-fire, is not worthy of being followed. They set out and on the way they confronted one of the Companions of the Apostle of Allah, may Allah bless him, who was bringing camels of *sadaqah*. They tied him and carried away the camels. This news reached the Prophet, may Allah bless him. He cursed them along with those whom he was cursing in these words: May Allah curse Ri'l, Dhakwan, Usayyah, Lihyān, and two sons of Mulaykah Ibn Harīm and Murran.

Volume 1, Parts II.74.41

He (Ibn Sád) said: Hisham Ibn Muhammad informed us; he said: Al-Walid Ibn 'Abd Allah al-Ju'fi informed us on the authority of his father, he on the authority of their (the Ju'fi's) old men; they said:

Abu Sabrah, who is Yazid Ibn Malik Ibn 'Abd Allah Ibn al-Dhuwayb Ibn Salamah Ibn 'Amr Ibn Dhuhl Ibn Marran Ibn Ju'fi, waited in a deputation on the Prophet, may Allah bless him, and with him were his two sons, Sabrah and Aziz. The Apostle of Allah, may Allah bless him, said to 'Aziz. What is your name? He said: 'Aziz (powerful). He said: None is powerful except Allah and you are 'Abd al-Rahman. They embraced Islam. Abu Sabrah said: O Apostle of Allah! There is a fissure in my palm which obstructs me from holding the muzzle of my camel. The Apostle of Allah, may Allah bless him, sent for a cup and began to strike the fissure with it and touching it. It was cured. The Apostle of Allah, may Allah bless him, called him with his two sons. He said: O Apostle of Allah! give me in fief the valley of my people in al-Yaman, which was known as Hurdan. He did accordingly. 'Abd al-Rahman is the father of Khaythamah Ibn 'Abd al-Rahman.

32. The Deputation of Suda

Volume 1, Parts II.74.42

He (Ibn Sa'd) said: Muhammad Ibn 'Umar al-Aslami informed us; he said: An old man of the Balmustaliq related to me on the authority of his father:

Verily, when the Apostle of Allah, may Allah bless him, returned from al-Ji'irranah in the eighth year, he sent Qays Ibn Sa'd Ibn 'Ubadah to the territory of al-Yaman and ordered him to devastate Sudá. So he encamped in the suburbs of Qanat with four hundred Muslims. A resident of Suda came there and inquired about the army. He was informed about them. So he hastened and came to the Apostle of Allah, may Allah bless him, and said: I have come to represent those who are behind me, so withdraw your army and I guarantee my people will submit to you. The Apostle of Allah, may Allah bless him, withdrew them. After that a deputation of fifteen members waited on the Apostle of Allah, may Allah bless him, embraced Islam, and offered bay'ah to the Apostle of Allah, may Allah bless him, on behalf of those of their people also who were behind them. They returned to their land and Islam spread among them. A party of one hundred persons joined the Prophet, may Allah bless him, on the occasion of Hajjah al-Wida.

Volume 1, Parts II.74.43

He (Ibn Sa'd) said; Muhammad Ibn `Umar informed us; he said: Al-

Thawri informed us on the authority of `Abd al-Raman Ibn Ziyad Ibn An'um, he on the authority of Ziyad Ibn Nu'aym, he on the authority of Ziyad Ibn al-Harith al-Suda'i; he said:

I approached the Apostle of Allah, may Allah bless him, and said: O Apostle of Allah! I have learnt that you are sending an army to my people, withdraw it, and I guarantee the submission of my people to you. The Apostle of Allah, may Allah bless him, withdrew them, He (Ziyad) said: My people came to him and said: O brother of Suda! you are to be obeyed by your people. He (Ziyad) said: I said: It is by the grace of Allah and His Apostle. He (Ibn Sa'd) said: He is the person whom Apostle of Allah, may Allah bless him, had asked to call the adhan in the course of journey. He did and then Bilal came and wanted to say the iqamah. Thereupon the Apostle of Allah, may Allah bless him, said: Verily, the brother of Suda called the adhan and he who calls the adhan will say the iqamah.

33. The Deputation of Murad

Volume 1, Parts II.74.44

He (Ibn Sa'd) said: Muhammad Ibn 'Umar al-Aslami informed us; he said: 'Abd Allah Ibn 'Amr Ibn Zuhayr informed us on the authority of Muhammad Ibn 'Umarah Ibn Khuzaymah Ibn Thabit; he said:

Farwah Ibn Musayk al-Muradi waited in a deputation on the Apostle of Allah, may Allah bless him, after having severed connections with the Maliks of Kindah, and became follower of the Prophet. He stayed with Sa'd Ibn 'Ubadah and learnt the Qur'an duties of Islam and its laws. The Apostle of Allah, may Allah bless him, gave him in reward twelve and a half uqiyahs (of silver), camel of noble descent to ride upon and a robe of 'Uman craftsmanship. He appointed him 'amil of [the tribes of] the Murad, Zubayd and Madhhaj. He sent Khalid Ibn Sa'id Ibn al-As, with him to collect zakah. He wrote a document in which there were the duties of zakah. He continued in this position till the Apostle of Allah, may Allah bless him, passed away.

34. The Deputation of Zubayd

Volume 1, Parts II.74.45

He (Ibn Sa'd) said: Muhammad Ibn 'Umar informed us; he said: 'Abd

Allah Ibn 'Amr Ibn Zuhayr related to me on the authority of Muhammad Ibn 'Umarah Ibn Khuzaymah Ibn Thábit; he said:

'Umar Ibn Ma'di-Karib al-Zuhaydi arrived at al-Madinah in the company of ten persons of the Zubayd and inquired: Who is the chief of this pond of Banu 'Amr Ibn 'Amir? He was said: Sa'd Ibn 'Ubadah. He proceeded on his camel till he reached the door of his house. Sa'd Ibn 'Ubadah came out, hailed him and ordered his luggage to be brought down. He respected and entertained him. Then he took him to the Apostle of Allah, may Allah bless him. He and his companions embraced Islam and stayed for several days. Then the Apostle of Allah, may Allah bless him, gave him a reward. He returned to his place and lived with his people who had become Muslims. When the Apostle of Allah, may Allah bless him, passed away, he became apostate; then he rejoined the fold of Islam. He displayed great valour on the day of the battle of al-Qadisiyah.

35. The Deputation of Kindah

Volume 1, Parts II.74.46

He (Ibn Sa'd) said: Muhammad Ibn 'Umar informed us; he said: Muhammad Ibn 'Abd Allah related to me on the authority of al-Zuhri; he said:

Al-Ash'ath Ibn Qays waited on the Apostle of Allah, may Allah bless him, with a party of about nineteen horse-men of Kindah. They met the Prophet in his mosque. Their locks were long, their eyes were ointed with collyrium, they had put on jubbahs of al-Hibarah with silken border and over them were embroidered silken garments. The Apostle of Allah, may Allah bless him, asked them: Have you not embraced Islam? They said: Why not? He said: Then what is this condition of yours? They took them off. When they wanted to return to their land he gave them as reward ten uqiyahs (of silver) each and to al-Ash'ath he gave twelve uqiyahs.

36. The Deputation of al-Sadif

Volume 1, Parts II.74.47

He (Ibn Sa'd) said: Muhammad Ibn 'Umar informed us; he said: 'Umar Ibn Yahya Ibn Sahl Ibn Abi Hathmah related to me on the authority of Shurahbil Ibn 'Abd al-'Aziz al-Sadifi, he on the authority of his ancestors; they said:

Our deputation consisting of about nineteen members waited on the Apostle of Allah, may Allah bless him; we had caps on (our heads), waist-wrappers (izar) and sheets. They met the Apostle of Allah, may Allah bless him, between his house and the pulpit. They sat down without greeting. He (the Prophet) said: Are you Muslims? They said: Yes, He said: Why did you not greet? They stood up and said: May peace be on you, O Prophet! and Allah's mercy be on you! He said: On you be peace! Sit down. They sat down and asked him about the timings of prayers and he informed them about it.

37. The Deputation of Khushayn

Volume 1, Parts II.74.48

He (Ibn Sa'd) said: Muhammad Ibn 'Umar informed us; he said: 'Abd al-Rahman Ibn Salih informed us on the authority of Mihjan Ibn Wahb; he said:

Abu Th`labah al-Khushani waited on the Apostle of Allah, may Allah bless him, while he was making arrangements for Khaybar. He embraced Islam and set out with him and was present at the battle of Khaybar. Then seven persons of Khushayn came and stayed with Abu Tha'labah. They embraced Islam, offered bay'ah and then returned to their people.

38. The Deputation of Sa'd Hudhaym

Volume 1, Parts II.74.49

He (Ibn Sa'd) said: Muhammad Ibn Sa'd informed us; he said: Muhammad Ibn 'Umar informed us; he said: Muhammad Ibn 'Abd Allah, the son of al-Zuhri's brother, informed us on the authority of 'Umayr al-Ta'i, he on the authority of Abu al-Nu'man, he on the authority of his father; he said:

I waited on the Apostle of Allah, may Allah bless him, with a deputation of several persons from among my people and alighted in a corner of al-Madinah. Then we set out with the intention of going to the mosque. We witnessed the Apostle of Allah, may Allah bless him, saying prayers over a bier (janazah) in the mosque. The Apostle of Allah, may Allah bless him, turned towards us and said: Who are you? We said: Members of Banu Sa'd Hudhaym. Then we embraced Islam, offered bay'ah and

returned to our luggage. He gave orders concerning us. So we were lodged and treated with hospitality. We stayed for three days, and then we came to bid farewell. He said: Choose one from among yourselves as your amir. He then ordered Bilal who gave us rewards in uqiyahs of silver. We returned to our people, and Allah blessed them with the acceptance of Islam.

39. The Deputation of Baliyi

Volume 1, Parts II.74.50

He (Ibn Sa'd) said: Muhammad Ibn 'Umar informed us, he said: Abu Bakr Ibn 'Abd Allah Ibn Abi Sabrah informed us on the authority of Musa Ibn Sa'd; the mawla of Banu Makhzum, he on the authority of Ruwayfi' Ibn Thabit at Balawi; he said:

The deputation of my people arrived in the month of Rabi' al-Awwal of the ninth year. I lodged them in my house in Banu Jadilah, then I brought them till we came to the Apostle of Allah, may Allah bless him. He was sitting with his companions in his house in the morning. The leader of the deputation Abu al-Dubab proceeded forward and sat down in front of the Apostle of Allah, may Allah bless him. He conversed (with the Prophet) and his people embraced Islam. They asked the Apostle of Allah, may Allah bless him, about hospitality and their affairs relating to their faith. He gave a reply to them. Then I brought them back to my house. In the meantime the Apostle of Allah, may Allah bless him, brought a load of dates and said: Help yourself with these dates. He (Ruwayfi') said: They ate from them, besides some others. They stayed for three days and then came to the Apostle of Allah, may Allah bless him, to bid him farewell. He ordered them to be rewarded as he had been rewarding those who had come before them. Then they returned to their lands.

40. The Deputation of Bahra

Volume 1, Parts II.74.51

He (Ibn Sa'd) said: Muhammad Ibn 'Umar informed us; he said: Musa Ibn Ya'qub al-Zam'i related to me on the authority of his aunt, she on the authority of her mother Kuraymah Bint al-Miqdad; she said:

I heard my mother Duba'ah Bint al-Zubayr Ibn 'Abd al-Muttalib saying:

The deputation of the Bahra consisting of thirteen members came from al-Yaman. They came, leading their camels, till they reached the door of al-Miqdad Ibn 'Amr in Banu Jadilab. Al-Miqdad came out and hailed them. He lodged them in his house. They approached the Prophet, may Allah bless him, embraced Islam, learnt the obligatory duties (al-farà'id) and stayed there for some days. Then they came to the Apostle of Allah, to bid him farewell. He ordered them to be given rewards, then they returned to their people.

41. The Deputation of Udhrah

Volume 1, Parts II.74.52

He (Ibn Sa'd) said: Muhammad Ibn 'Umar informed us; he said: Ishaq Ibn 'Abd Allah Ibn Nastas related to me on the authority of Abu 'Amr Ibn Hurayth al-'Udhri; he said:

I discovered it in a writing of my ancestors; they said: Our deputation of twelve members including Hamzah Ibn al-Nu'man al-'Udhri, Sulaym and Sa'd, sons of Malik, and Malik Ibn Abi Riyah came to the Apostle of Allah, may Allah bless him, in Safar of the ninth year. They were lodged in the house of Ramlah Bint al-Harith al-Najjariyah. Then they came to the Prophet, may Allah bless him, and greeted him in the manner of the days of Jahiliyah. They said: We are the uterine brothers of Qusayyi and we are those who uprooted Khuza'ah and Banu Bakr from Makkah. We are related to you and have kinship with you. The Apostle of Allah, may Allah bless him, said: Hail to you and I welcome you. I was not introduced to you. What prevented you from the way of Islamic greeting? They said: We have come here as pioneers of our people. They asked the Prophet, may Allah bless him, about affairs related to their faith. He gave reply to them. They embraced Islam and stayed for some days. Then they returned to their people. He ordered them to be rewarded as he had been rewarding the deputationists and covered one of them with a sheet.

Volume 1, Parts II.74.53

He (Ibn Sa'd) said: Hisham Ibn Muhammad Ibn al-Sa'ib informed us; he said: Sharqi Ibn al-Qutamī related to me on the authority of Mudlij Ibn al-Miqdad Ibn Zamil al-'Udhri; (second chain) he (Ibn said) said: Abu Zufar al-Kalbi related to me some portions of it; they said:

Zamil Ibn 'Amr al-'Udhri waited in a deputation on the Prophet, may

Allah bless him, and informed him of what he had heard from their idol. Thereupon he said: He is a faithful jinn. Then he embraced Islam. The Apostle of Allah, may Allah bless him, made a flag for him (appointing him chief of) his people. Subsequently he took part in (the battle of) Siff in on the side of Mu`awiyah. He was also with him at al-Marj where he was slain. When he had attended the Prophet, may Allah bless him, he had recited:

"O Apostle of Allah! I have directed my beast towards you,
I toiled it through uneven impassable routes of sand.
I wish to extend strong unflinching support to the best of mankind,
I want to bind a rope from your ropes to mine.
I bear witness that there is nothing except Allah,
I shall live on His creed till my foot keeps my shoe heavy."

42. The Deputation of Salaman

Volume 1, Parts II.74.54

He (Ibn Sa`d) said: Muhammad Ibn 'Umar al-Aslami informed us; he said: Muhammad Ibn Yahya Iba Sahl Ibn Abi Hathmah related to me; he said: I discovered in the writings of my father that Habib Ibn 'Amr al-Salaman related; he said:

Our deputation of seven members of the Salaman waited on the Apostle of Allah, may Allah bless him. We met the Apostle of Allah, may Allah bless him, outside the mosque while he was going to a bier (janazah). We said: Peace be on you! O Apostle of Allah! He said: And on you be peace! who are you? We replied: We belong to the Salaman and have come to offer bay'ah to you in Islam. We represent those of our people who are behind us. He turned to his slave Thawban and said: Lodge them where the members of the deputations are lodged. When he offered al-zuhr (afternoon) prayers, we waited on him and asked him about prayers, regulations of Islam and incantations. We embraced Islam and he gave every one of us five ounces (of silver). We returned to our lands. It took place in Shawwal of the tenth year.

43. The Deputation of Juhaynah

Volume 1, Parts II.74.55

He (Ibn Sa'd) said: Hisham Ibn Muhammad Ibn al-Sa'ib al-Kalbi

informed us; he said: Abu 'Abd al-Raman al-Madanī informed us; he said:

When the Prophet, may Allah bless him, arrived at al-Madinah, 'Abd al-Uzza Ibn Badr Ibn Zayd Ibn Mu'awiyah al-Juhni, a member of Banu al-Raba'ah Ibn Rashdan Ibn Qays Ibn Juhaynah waited on him in a deputation. His uterine brother Abu Raw'ah who was his uncle's son was with him. The Apostle of Allah, may Allah bless him, said to 'Abd al-'Uzza: Thou art 'Abd Allah. (He said) to Abu Raw'ah: You will be a terror to the enemy if Allah will. And he said: Who are you? They said: Banu Ghayyan (lit allurement). He said: You are Banu Rashdan (lit. guidance). The name of their valley was Ghawa; the Apostle of Allah, may Allah bless him, named it Rushd and said: The mountains of Juhaynah al-Ash'ar and al-Ajrad are from the heavenly mountains, and devastation will not befall them. He handed their banner on the day of al-fath (victory of Makkah,) to 'Abd Allah Ibn Badr. He demarcated (the site of) their mosque which is the first mosque to be demarcated at al-Madinah.

Volume 1, Parts II.74.56

He (Ibn Sa'd) said: Hisham Ibn Muhammad informed us; he said: Khalid Ibn Sa'id informed us on the authority of a member of the Juhaynah (tribe) a branch of Banu Duhman, he on the authority of his father who had been the companion of the Prophet, may Allah bless him; he said: 'Amr Ibn Murrah al-Juhni said:

There was an idol for us; we adored it and I was its priest. When I heard about the Prophet, may Allah bless him, I broke it and set out and came to Prophet at al-Madinah. Here I embraced Islam, and bore witness to the truth and believed in what he declared to be lawful or forbidden.

Thereupon I recited:

**I bear witness that Allah is Truth and that
I am the first (of those) abandoning the deities (alihah) of
stones.**

**When migrating towards you I had wrapped the waist-wrapper
to my calf.**

And I crossed the unlevelled route with difficulty.

**I like to have the company of the best of mankind in person
and through parentage.**

He is the Apostle of the Lord of people, above the heavens.

He (Ibn Sa'd) said: Then the Apostle of Allah, may Allah bless him, sent him to his people to preach Islam to them. All of them responded except one who rejected his words. 'Amr Ibn Murrah cursed him;

consequently his mouth became crippled and he could not speak. He also became blind and needy.

44. The Deputation of Kalb

Volume 1, Parts II.74.57

He (Ibn Sa'd) said: Hisham Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us; he said: Al-Harith Ibn `Amr al-Kalbi related to me on the authority of his uncle 'Umarah Ibn Jaz' he on the authority of a member of Banu Mu'Awiyah; a branch of Kalb; (second chain) he (Ibn Sa'd) said: Abu Layla Ibn 'Atiyyah al-Kalbi informed me on the authority of his uncle; they said: 'Abd 'Amr Ibn Jabalah Ibn Wa'il Ibn al-Julah al-Kalbi said:

'Asim, a member of Banu Raqqash, a branch of Banu 'Amir, and I started (on a journey) and we came to the Prophet, may Allah bless him. He invited us to join the fold of Islam so we embraced Islam. He said: I am the Prophet, untutored, the true and the sinless. Disaster and all disaster is for one who disbelieves me, turns his face from me and fights against me. Prosperity and all prosperity is for him who defends me, supports me, believes in me, testifies to my words and fights on my side. They said: We believe in you and testify to your words. Then we embraced Islam and 'Abd 'Amr began to recite:

I responded to the Apostle of Allah when he brought guidance,
At first I was an unbeliever in Allah then I became a believer
and I hope to receive a reward for it.
I gave up taking augury by means of arrows and I see,
I spent my age in similar pastimes.
I believe in Allah Who is High in position,
And I shall be rejecting the idols till I live.

Volume 1, Parts II.74.58

He (Ibn Said) said: Hisham Ibn Muhammad informed us; he said: Ibn Abi Salih, a member of Kinanah, related to me on the authority of Rabi'ah Ibn Ibrahim al-Dimishqi; he said:

Harithah Ibn Qatan Ibn Za'ir Ibn Hisn Ibn Ka'b Ibn 'Ulaym al-Kalbi and Hamal Ibn Sa'danah Ibn Harithah Ibn Mughaffil Ibn Ka'b Ibn 'Ulaym waited on the Apostle of Allah, may Allah bless him, in a deputation. They embraced Islam and he prepared a banner for Hamal

Ibn Sa'danah who participated with this banner in (the battle of) Siffin on the side of Mu`awiyah. He wrote an epistle to Harithah Ibn Qatan, in which was (written): This is an epistle from Muhammad, the Apostle of Allah, to the people of Dumat al-Jundul and those families of Kalb who live in the adjoining places, and they are with Harithah Ibn Qatan. The dates of the date-palms in the forest irrigated with rain-water are ours and those in urban area are yours. (The revenue) will be one tenth (of the yeild) of the farmers near the streams; and one half of it on that irrigated with rain-water. (i. e, one twentieth), your animals in small numbers will not be collected, nor will they be exchanged. I want you to offer prayers in time and pay zakah in full. You will not be prevented from grass and no 'ushr will be levied on household effects. You have to make a covenant and we will offer sincere advice. We make a covenant and promise in your favour and you have to be sincere and faithful. There is the guarantee of Allah and His Apostle. Allah bears witness to it and also all those Muslims who are present.

45. The Deputation of Jarm

Volume 1, Parts II.74.59

He (Ibn Sa'd) said: Hisham Ibn Muhammad Ibn al-Sa'ib informed us; he said: Sa'd Ibn Murrah al-Jarmi informed us on the authority of his father; he said:

Two members of our tribe, waited in adeputation on the Apostle of Allah, may Allah bless him; one of them was known as al-Asqa' Ibn Shurayb Ibn Suraym Ibn 'Amr Ibn Riyah Ibn 'Awf Ibn 'Amirah Ibn al-Hun Ibn A'jab Ibn Qudamah Ibn Jarm Ibn Rayyan Ibn Hulwan Ibn 'Imran Ibn al-Haf Ibn Quda'ah, and the other as Hawdhah Ibn 'Amr Ibn Yazid Ibn 'Amr Ibn Riyah. They embraced Islam and the Apostle of Allah, may Allah bless him, wrote an epistle to both of them.

He (Ibn Sa'd) said: A member of Banu Jarm recited before me verses which 'Amir Ibn 'Asamah Ibn Shurayh i, e, al-Asqa' had composed:

**Abu Shurayb al-Khayr was my uncle,
He was brave of the brave, bearing responsibility.
He was the chief of the tribe of Jarm when
Devastators had put us into trouble.
He was the first of his people when they were invited
To Islam, by Ahmad of Tihamah,
He responded to it and became his supporter.**

Then he (in return) appointed him the chief of the two branches of Qudamah.

Volume 1, Parts II.74.60

He (Ibn Sa'd) said: Yazid Ibn Harun informed us; he said: Mis'ar Ibn Habib informed us; he said: 'Amr Ibn Salamah Ibn Qays al-Jarmi informed us:

That his father and some members of his tribe waited in a deputation on the Prophet. When the people embraced Islam, learnt the Qur'an and satisfied their needs, they said to him (Prophet): Who is to lead us in prayers or make us offer prayers? He said: He should lead in prayers, who is more conversant with or more learned in the Qur'an among you. He (Salamah) said: They came to their people and inquired of them about it. They did not find any one more conversant with and learned in the Qur'an than myself. He (Salamah) said: I was only a boy and had one sheet to cover me. They made me proceed forward, and I led them in prayers. Since then I never witnessed an assembly of the Jarm in which I was present (and was not their leader in prayers), I am their leader to this day.

Yuzid said: Mis'ar said: He used to say prayers over funerals, and led his people in prayers in their mosque till he passed away.

Volume 1, Parts II.74.61

He (Ibn Sa'd) said: 'Arif Ibn al-Fadl informed us; he said: Hammad Ibn Zayd informed us on the authority of Ayyub; he said: Abu Yazid 'Amr Ibn Salamah al-Jarmi related to me; he said:

We resided by (a stream of) water by which people passed. We asked them: What is this affair about which people talk that a person believes that he is a Prophet, and that Allah has commissioned him and that Allah has revealed to him such and such. I did not hear a thing which I did not commit to memory as if it struck to my heart. Thus I collected a large part of the Qur'an in my heart.

He (Ibn Sa'd) said: The Arabs were hesitating in embracing Islam upto the time of the Victory (of Makkah). They would say: Wait! if he (Prophets) triumphs over them (i.e. the Makkans) he is true and he is a Prophet. When (the news of) the Victory came to us, each tribe hurried to embrace Islam. My father set out to convey the message of our neighbours' embracing Islam. He (Salamah) stayed with the Apostle of Allah, may Allah bless him, as long as Allah liked him to stay.

He (Salamah) said: Then he returned and when he was at a short distance, we received him. When we saw him, he said: By Allah! I have brought truth from the Apostle of Allah. Then he said: He enjoins on you such and such things and restrains you from such and such; and that you should offer prayers in this way and at this time. When the time of prayer comes, one of you should call for prayers, and he should lead you in prayers who is more conversant with the Qur'ân. He (Salamah) said: Our neighbours made a search but did not discover anyone more conversant with the Qur'an than me as I had been committing to memory, (hearing) from the cameleers. He said: They made me go forward before them; I led them in prayers and I was only six years old. (It appears that in those early days of Islam even a child could lead in prayers, which is not permissible now.) He continued: There was a covering over me and when I prostrated it contracted. Thereupon a woman of the tribe said: Why do you not cover the posteriors of your reader (qari)? He said: They clothed me in a shirt of cloth with knots from al-Bahrayn. He said: Nothing made me more happy than wearing this shirt.

Volume 1, Parts II.74.62

He (Ibn Sa'd) said: Ahmad Ibn 'Abd Allah Ibn Yunus informed us, saying! Abu Shihab informed us on the authority of Khalid al-Hadhdha he on the authority of Abu Qulabah, he on the authority of 'Amr Ibn Salamah al-Jarmi; he said:

I used to meet the cameleers who taught me the verses (of the Qur'an) and so I was leading in prayers during the days of the Apostle of Allah.

Volume 1, Parts II.74.63

He (Ibn Sa'd) said: Abu 'l-Walid Hisham al-Tayalisi Ibn 'Abd al-Malik informed us, saying: Shu'bah informed us on the authority of Ayyub; he said: I heard 'Amr Ibn Salamah; he said:

My father went to the Apostle of Allah, may Allah bless him, with the news of our people's embracing Islam. During the course of that he said: He who is more conversant with the Qur'an among you should lead your prayers. He said: I was the youngest of them and I used to lead their prayers. A woman said: Cover the posteriors of your leader. Thereupon they clothed me in a shirt and nothing made me more rejoicing than putting on this shirt.

Volume 1, Parts II.74.64

He (Ibn Sa'd) said: Yazid Ibn Harun informed us on the authority of 'Asim, he on the authority of 'Amr Ibn Salamah he said:

When my people returned from the Apostle of Allah, may Allah bless him, they said: He has said that he should lead your prayers who is more conversant with the recitation of the Qur'an. He said: They called me and instructed me in kneeling and prostrating. He said: I was leading them in prayers and there was a torn covering over me. They said to my father: Will you not cover the posteriors of your son before us?

46. The Deputation of al-Azd

Volume 1, Parts II.74.65

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us; he said: 'Abd Allah Ibn 'Amr Ibn Zuhayr al-Ka'bi informed us on the authority of Munir Ibn `Abd Allah al-Azdi; he said:

Surad Ibn `Abd Allah al-Azdi arrived with about thirteen to nineteen members of his people in a deputation to the Apostle of Allah, may Allah bless him. They stayed with Farwah Ibn 'Amr, who hailed (Hayya lit: May you live long) them and honoured them. They remained for ten days. Surad was most superior among them. The Apostle of Allah, may Allah bless him, appointed him amir of those of his people who had embraced Islam, and enjoined him to wage war against the polytheists of the tribe of Yaman, who were living in the adjoining territories. He set out and alighted at Jurash which was a strongly fortified city and where the tribes of Yaman had taken shelter. He (Surad) invited them to embrace Islam but they declined. He besieged them for a month and used to raid their animals and seize them. Then he retreated to a mountain, called Shaker. They thought that he had fled, and came out to pursue him. He arrayed his forces, and attacked them. Muslims put them to sword as they liked. They seized twenty of their horses and fought them the whole day. The people of Jurash had sent two men to the Apostle of Allah, who were waiting for an opportunity to meet him. The Apostle of Allah, may Allah bless him, informed them of this combat and the victory of Surad. The two men came to their people and informed them, of the circumstance, along with other incident. So a deputation of them set out, and they waited on the Apostle of Allah, may Allah bless him, and embraced Islam. The Apostle of Allah said: Hail to you! people of good

countenance, truthful when meeting, pleasant in speech and superior in trust. You belong to me and I to you. He made mabrur their watch-word and demarcated their village with distinguished marks.

47. The Deputation of Ghassan

Volume 1, Parts II.74.66

He (Ibn Sa'd) said: Muhammad Ibn `Umar informed us; he said: Yahya Ibn 'Abd Allah Ibn Abi Qatadah informed us on the authority of Muhammad Ibn Bukayr al-Ghassani, he on the authority of his people of the Ghassan; they said:

We arrived before the Apostle of Allah, may Allah bless him, in the month of Ramadan of the tenth year, at al-Madinah, and we were three persons. We stayed in the house of Ramlah Bint al-Harith. All the members of the deputations of Arabia were testifying to (the Prophethood of) Muhammad, may Allah bless him; so we said to each other: 'Will the Arabs seeing us find us the worst of them? Then we came to the Apostle of Allah, may Allah bless him, and embraced Islam. We testified and bore witness to what he had brought to be true; we said: We do not know if our people will follow us. The Apostle of Allah, may Allah bless him, gave them rewards and they returned and reached their people. They did not respond to their appeal, so they concealed their Islam until two of them passed away; the third of them met `Umar Ibn al-Khattab in the battle of al-Yarmuk. He, met Abu 'Ubaydah and informed him about his islam so he showed respect to him.

48. The Deputation of al-Harith Ibn Ka'b

Volume 1, Parts II.74.67

He (Ibn Sa'd) said: Muhammad Ibn 'Umar informed us; he said: Ibrahim Ibn Musa al-Makhzumi related to me on the authority of 'Abd Allah Ibn `Ikrimah Ibn 'Abd al-Rahman Ibn al-Harith, he on the authority of his father; he said:

The Apostle of Allah, sent Khalid Ibn al-Walid with four hundred Muslims to Banu al-Harith at Najran in the month of Rabi' al-Awwal of the tenth year. He ordered him to invite them to Islam thrice before fighting. He did accordingly and from them a member of the Bul-Harith Ibn Ka'b responded. They accepted what he had called them to. He

stayed among them to teach them Islam, its regulations, the Book of Allah and the sunnah of His Prophet. He (Khalid) wrote about it to the Apostle of Allah, and sent a message with Bilal Ibn Harith al-Muzani giving full account of the superiority of Islam and the prompt response of the Banu al-Harith in embracing Islam. The Apostle of Allah, may Allah bless him, wrote to Khalid to convey to them good tidings and warning and to come with a deputation of their people. Khalid came along with their deputation. In it were Dhu al-Ghussah Qays Ibn al-Husayn, Yazid Ibn 'Abd al-Madan, 'Abd Allah Ibn 'Abd al-Madan, Yazid Ibn al-Muhajjal, 'Abd Allah Ibn Qurad, Shaddad Ibn 'Abd Allah al-Qanani and 'Amr Ibn 'Abd Allah. Khalid lodged them with himself; then he went with them to the Apostle of Allah, who asked: Who are these people who are like the people of Hind? He was told that they were: Banu al-Harith Ibn Ka'b. They greeted the Apostle of Allah and bore witness to: There is no god but Allah and that Muhammad is the Apostle of Allah. He gave in reward ten uqiyahs to every one of them and to Qays Ibn al-Husayn twelve and a half uqiyahs. The Apostle of Allah appointed him amir of Banu al-Harith Ibn Ka'b. Then they returned to their people before the end of Shawwal. After their return they had hardly lived with their people for four months when the Apostle of Allah, may Allah's blessing, mercy and benediction be on him, passed away.

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He (Ibn Sa'd) said: 'Ali Ibn Muhammad al-Qurashi informed us on the authority of Abu Bakr al-Hudhali, he on the authority of al-Sha'bi; he said:

'Abdah Ibn Mushir al-Harithi waited on the Prophet, may Allah bless him, and asked him about the things which he had left behind and had seen during his journey. (He wanted to test if the Apostle of Allah, may Allah bless him, could perform a miracle.) The Apostle of Allah informed him then the Apostle of Allah said to him: O Ibn Mushir! embrace Islam and do not sell your religion for the world. Thereupon he embraced Islam.

49. *The Deputation of Hamdan*

Volume 1, Parts II.74.69

He (Ibn Sa'd) said: Hisham Ibn Muhammad informed us; he said: Habban Ibn Hani Ibn Muslim Ibn Qays Ibn 'Amr Ibn Malik Ibn La'yi al-

Hamdani, later al-Arhabi, on the authority of the old men of the tribe; they said:

Qays Ibn Malik Ibn Sa'd Ibn La'yi al-Arhabi arrived before the Apostle of Allah, may Allah bless him, while he was at Makkah. He said: O Apostle of Allah! I came to you to embrace Islam and assist you. He said: Hail to you! will you be responsible for what is due from me, O people of Hamdan? He (Qays) said: Yes, may my father and mother be sacrificed for you. He (Prophet) said: Go to your people, if they respond, come to me and I shall accompany you. Qays went to his people. They embraced Islam, went inside to take a bath and turned their faces towards the qiblah. Then he (Qays) carried the news of their embracing Islam to the Apostle of Allah; he said: My people have embraced Islam and they have asked me to take you to them. The Prophet, may Allah bless him, said: Hail to Qays the members of the deputation of the people! He also said: You have fulfilled your promise, may Allah compensate you. He rubbed his forehead, and wrote the order of his appointment as amir over his people. Ahmud, gharb their associates and their enfranchised slaves. (He ordered them) to listen to him, and obey him. They were under the guarantee of Allah and the guarantee of His Apostle as long as they offered prayers, and paid zakah. He (Prophet) granted him (Qays) three hundred farags (Farq is a measure equal to three sa's or 16 ritls) from the property of Allah. Out of it two hundred farags of raisin and maize in equal parts and one hundred farags of wheat, to be paid to him for ever.

Hisham said: Faraq is a measure of Yaman, and the ahmar were Qudam, 'Al-Dhi Marran, 'Al-Dhi La'wah and Adhwa of Hamdan. Their gharb were: Arhab, Nihm, Shakir, Wadi'ah, Yam Murhibah, Dalan, Kharif, 'Udhar and Hajur.

Volume 1, Parts II.74.70

He (Ibn Sa'd) said: Hisham Ibn Muhammad informed us; he said: Isma'il Ibn Ibrahim informed us on the authority of Isra'il Ibn Yunus, he on the authority of Abu Ishaq, he on the authority of the elders of his people; they said:

The Apostle of Allah, may Allah bless him, presented himself during the season (of pilgrimage) before the tribes of the Arabs. A member of the Arhab known as 'Abd Allah Ibn Qays Ibn Umm Ghazal passed by him. He (Prophet) said: Are your people strong? He said: Yes. He invited him to embrace Islam; and he (Ibn Qays) joined the fold of Islam. He feared his people would let him down, so he promised to come back during the next Hajj season. Then the Hamdani set out to meet his people. A person

of Banu Zubayd known as Dhubab assassinated him and the young men of Arhab killed Dhubab al-Zubaydi.

Volume 1, Parts II.74.71

He (Ibn Sa'd) said: 'Ali Ibn Muhammad Ibn Abu Sayf al-Qurashi informed us on the authority of some learned men whose name he had mentioned; they said:

The deputation of Hamdan waited on the Apostle of Allah, may Allah bless him, while they had clothes of al-hirbah (Yamanite textile) with dibaj (pure silk) border. They included of Dhu Mish`ar Hamzah Ibn Malik. The Apostle of Allah said: What a good tribe of Hamdan! quick to support and forbearing in exertion. From them will be chiefs and persons in charge of Islam (abdal wa awtad). They embraced Islam and the Prophet wrote a document that the territories of Kharif, yam, Shakir, Ahl at-Hadb and Hiqaf al-Raml would vest in the Muslims of Hamdan.

50. *The Deputation of Sa`d al-`Ashirah*

Volume 1, Parts II.74.72

He (Ibn Sa'd) said: Hisham Ibn Muhammad informed us; he said: Abu Kibran al-Muradi informed us on the authority of Yahya Ibn `Urwah; he on the authority of Yahya Ibn Hani Ibn `Urwah, he on the authority of `Abd al-Rahman Ibn Abi Sabrah al-Ju`fi; he said:

When they heard the news of the departure of the Prophet, Dhubab, a member of Banu Anas Allah Ibn Sa'd al-`Ashirah fell upon an idol, belonging to Sa`d al-`Ashirah, which was called Farrad, and demolished it. Then he waited in a deputation on the Prophet, may Allah bless him, embraced Islam, and said:

I followed the Apostle of Allah when he brought guidance,
And left Farrad in an abode of humiliation.

I dealt a severe blow on him and left him.

As if he never existed, and the world is full of misfortunes
of life.

When I saw Allah manifested His creed,

I responded to the Apostle of Allah when he called me.

I shall be a helper of Islam till I live,

And I shall exert my strength and power for its might.

Who will convey this message to Sa'd al-'Ashirah,

That I have purchased what will endure for what will vanish?

Volume 1, Parts II.74.73

He (Ibn Sa'd) said: Hisham informed us on the authority of his father, he on the authority of Muslim Ibn 'Abd Allah Ibn Sharik al-Nakha'i, he on the authority of his father; he said:

`Abd Allah Ibn Dhubab al-Anasi was a partisan of 'Ali Ibn Abi Talib in the battle of Siffin, and he was satisfied.

51. The Deputation of 'Ans

Volume 1, Parts II.74.74

He (Ibn Sa'd) said: Hisham Ibn Muhammad Ibn al-Sa'ib al-Kalbi informed us; he said: Abu Zufar al-Kalbi informed us on the authority of a member of Ans Ibn Malik Ibn Mudhhi; he said:

A member of our people waited in a deputation on the Prophet, may peace be on him. He (Prophet) was taking his evening meal; he called him to share the meals with him and he sat down. When he had finished the meals, the Prophet, may Allah bless him, turned to him and said: Do you testify: There is no god save Allah and that Muhammad is His servant and Apostle. He replied: I testify that there is no god save Allah and that Muhammad is His servant and Apostle. Then he said: Have you come out of temptation or out of fear? He replied: As regards temptation, by Allah you do not possess wealth; and as regards fear, by Allah, I live at a place where your forces will not reach. But I was frightened of torment so I became afraid. I was asked to believe in Allah, and I responded. The Apostle of Allah turned to the people and said: Many a person from the 'Ans orators. He continued visiting the Apostle of Allah during his stay. Then he came to bid him (Prophet) farewell. The Apostle of Allah, may Allah bless him, made provision for him and said: Adieu orators! and if you suffer from some ailment, take refuge in a village nearby. He set out and suffered from fever on the way. He took refuge in a village nearby and died there, may Allah show him mercy. His name was Rabi'ah.

52. The Deputation of al-Dáriyin

Volume 1, Parts II.74.75

He (Ibn Sa`d) said: Muhammad Ibn 'Umar informed us; he said: Muhammad Ibn 'Abd Allah related to me on the authority of al-Zuhri, he on the authority of `Ubayd Allah Ibn `Abd Allah Ibn `Utbah; (second chain) Hisham Ibn Muhammad al-Kalbi informed us; he said: `Abd Allah Ibn Yazid Ibn Rawh Ibn Zinba` al-Judhami informed us on the authority of his father; they said:

On his return from Tabuk, a deputation of al-Dariyin waited on the Apostle of Allah, may Allah bless him. They were ten persons consisting of (1) Tamim; (2) Nu'aym sons of Aws Ibn Kharijah Ibn Sawad Ibn Jadhimah Ibn Darra' Ibn 'Adi Ibn al-Dar Ibn Hani Ibn Habib Ibn Numarah Ibn Lakhim; (3) Yazid Ibn Qays Ibn Kharijah; (4) al-Fakih Ibn al-Nu'man Ibn Jabalah Ibn Saffarah [al-Waqidi says, Saffarah while Hisham says Saffar] Ibn Rabi'ah Ibn Darra' Ibn 'Adi Ibn al-Dar; (5) Jabalah Ibn Malik Ibn Saffarah; (6) Abu Hind; (7) al-Tayyib sons of Dharr who was (also called) 'Abd Allah Ibn Ruzayn Ibn 'Immit Ibn Rabi'ah Ibn Darra'; (8) Hani Ibn Habib; (9) `Aziz and (10) Murrah sons of Malik Ibn Sawad Ibn Jadhimah. They embraced Islam and the Apostle of Allah changed the name of al-Tayyib to 'Abd Allah and that of 'Aziz to 'Abd al-Rahman. Hani Ibn Habib offered as present a cask of wine, horses and a qaba embroidered with gold. He (Prophet) accepted only the horses and the qaba and gave the letter to al-'Abbas Ibn 'Abd al-Muttalib, who said: What shall I do of this? He said: Remove the gold and make ornaments of your women-folk, or give it in charity, and then sell the dibaj (silk) and get its price. Al-'Abbas sold it to a Jew for eight thousand dirhams. Tamim said: In our neighbourhood there are Romans who own two villages one of which is called Hibra and the other Bayt 'Aynum; if Allah blesses thee with the victory of Syria please make a gift of them to me. He said: They are yours, when Abu Bakr came to power, he conferred them on him and executed a document. The deputation of al-Dariyin stayed there till; the Apostle of Allah, may Allah bless him, breathed his last. He left a will giving them one hundred wesaqs (of grain).

53. The Deputation of al-Ruháwiyyin a branch of Mudhhiij

Volume 1, Parts II.74.76

He ((bn Sa`d) said: Muhammad Ibn 'Umar informed us; he said: Usamah Ibn Zayd related to me on the authority of Zayd Ibn Talhah al-Taymi; he said:

Fifteen members of al-Ruhawiyin, who form a tribe of Mudhhiij, arrived before the Apostle of Allah, may Allah bless him, in the tenth year. They stayed in the house of Ramlah bint al-Harith. The Apostle of Allah, may Allah bless him, came and talked to them for a long time. They offered presents to the Apostle of Allah, including a horse, known as al-Mirwah. He ordered it to be tried by riding, which was done before him (Prophet); and he liked it. They embraced Islam, learnt al-Qur'an and the obligatory duties. He rewarded them as he used to reward the members of the deputations. Their leading members received twelve and a half uqiyahs (of silver) and those of lower rank received five uqiyahs. Then they returned to their bands. Subsequently a few of them came to al-Madinah and accompanied the Apostle of Allah, may Allah bless him, on Hajj. They stayed there (al-Madinah) till the Apostle of Allah, may Allah bless him, died. He left a will giving them one hundred wasaqs of the produce of Kbaybar under the head of Army. He executed a document in their favour which they sold in the days of Mu'awiyah.

Volume 1, Parts II.74.77

He (tbn Sa'd) said: Hisham Ibn Muhammad al-Kalbi informed us; he said: `Amr Ibn Hizzan Ibn Sa'id al-Ruhawl related to me on the authority of his father; he said:

A member of our tribe, who was called 'Amr Ibn Subay', waited in a deputation on the Prophet, may Allah bless him, and embraced Islam. The Apostle of Allah, prepared a flag for him, under which he fought at Siffin on the side of Mu'awiyah. He said about his coming to the Prophet, may Allah bless him:

O Apostle of Allah! I directed my beast towards you.

It crosses deserts, even land bordering mountains, one after the other.

I tire it by making it go in the night. And it has the litter of wooden logs (on its back).

Sometimes it bends down under my luggage and sometimes raises its neck.

You (O beast!) will not have any rest unless you reach.

The door of the Hashimite, the guided Prophet.

Then I shall release you from journeying after this journey.

Crossing forests and remaining wakeful, throughout night.

Hisham said: al-talajluj means that it sits down not to rise again.

A poet sang:

Who will convey (this message) to the sweet heart, that her husband.

Masad Ibn Madh'ur hesitated because of faithlessness.

54. *The Deputation of Ghamid*

Volume 1, Parts II.74.78

He (Ibn Sa'd) said: Muhammad Ibn 'Umar informed us, he said: More than one scholar related to me; they said:

A deputation of the Ghamid came before the Apostle of Allah, may Allah bless him, in the month of Ramadan. They were ten persons and they stayed at Bagi` al-Gharqad. There they put on fine clothes and went to the Apostle of Allah, may Allah bless him. They greeted him and admitted of their (conversion to) Islam. The Apostle of Allah, may Allah bless him, wrote an epistle for them containing the regulations (Shará'i) of Islam. They came to Ubayyi Ibn Ka'b who taught them the Qur'an. The Apostle of Allah, may Allah bless him, rewarded them as he used to reward the members of the deputations.

55. *The Deputation of al-Nakha*

Volume 1, Parts II.74.79

He (Ibn Sa'd) said: Hisham Ibn Muhammad Ibn al-Sa'id al-Kalbi informed us on the authority of his father, he on the authority of the elders of al-Nakha; they said:

The tribe of al-Nakha' sent two men as members of the deputations to the Prophet to convey the news of their (conversion to) Islam. They were Artat Ibn Sharahil Ibn Ka'b, a member of Banu Harithah Ibn Sa'd Ibn Malik Ibn al-Nakha', and al-Juhaysh whose name was al-Arqam, a member of Banu Bakr Ibn `Awf Ibn al-Nakha'. They set out till they reached the Apostle of Allah, may Allah bless him. He (Prophet) invited them to embrace Islam. They responded and offered bay'ah on behalf of their people. Their decorum and dignity pleased the Apostle of Allah. He said: Are there people like you in your tribe? They said: We have left behind us seventy persons and all of them are superior to us. They all decide the affairs and decisions about them are enforced. The Apostle of Allah, may Allah bless him, prayed for them and their people. He said: O Allah! bless the Banu al-Nakha`. He prepared a flag for Artat i.e. appointed him chief over his people. This flag was in his hand on the day of the Victory (of Makkah). He was present at al-Qadisiyyah with it and was slain there. Then his brother Durayd raised it and he was also slain. May Allah show them mercy. Then Sayf Ibn al-Harith, a member of

Banu Jadhimah took it and entered al-Kufah with it.

Volume 1, Parts II.74.80

He (Ibn Sa'd) said: Muhammad Ibn 'Umar al-Asiami informed us; he said:

The last of the deputations that waited on the Apostle of Allah, was that of Al-Nakha'. They came from al-Yaman in the middle of Muharram in the eleventh year. They were two hundred persons and stayed in the house of Ramlah Bint al-Harith. Then they came, admitting their (conversion to) Islam. They had offered bay'ah at the hand of Mu'adh Ibn Jabal in al-Yaman. Among them was Zurarah Ibn 'Amr.

Volume 1, Parts II.74.81

He (Ibn Sa'd) said: Hisham Ibn Muhammad informed us, he said:

He was Zurarah Ibn Qays Ibn al-Harith Ibn 'Adda and he was a Christian

56. The Deputation of Bajilah

Volume 1, Parts II.74.82

He (Ibn Sa'd) said: Muhammad Ibn 'Umar al-Aslami informed us, he said: 'Abd al-Hamid Ibn Ja'far related to me on the authority of his father, he said:

Jarir Ibn 'Abd Allah al-Bajali came to al-Madinah in the tenth year with one hundred and fifty of his people. The Apostle of Allah had said before their arrival that a person of great blessings would be seen coming that high way on whose face will be signs of Kingship. Jarir was seen coming on his beast and with him were his people. They embraced Islam and offered bay'ah (to the Prophet). Jarir said: The Apostle of Allah, may Allah bless him, stretched (his hand) and accepted my bay'ah; he (Prophet) said: Testify there is no god but Allah, and that I am His Apostle, offer prayers, pay Zakah, observe fasting during Ramadan, be sincere to Muslims and obey your walis even they be Abyssinian slaves. He (Jarir) said: Yes, I shall. Then he (Prophet) accepted his bay'ah.

Qays Ibn 'Azrah al-Ahmasi arrived with two hundred and fifty persons of the (tribe of) Ahmas. The Apostle of Allah, may Allah bless him, asked them, who were they? They said: strong men of Allah, and this appellation was applied to them in the days of Jahiliyah. The Apostle of Allah said to them: Today you are for Allah. The Apostle of Allah said to Bilal: Make payment to the horsemen of Bajilah and begin with those of al-Ahmas. He did accordingly. Jarir Ibn 'Abd Allah stayed with Farwah Ibn 'Amr al-Bayadi. The Apostle of Allah, may Allah bless him, used to inquire from him about what was behind him. He would reply: O Apostle of Allah, Allah has manifested Islam and adhan (call for prayers) in their mosques and courtyards. The men of the tribes demolished the idols which they adored. He (Prophet) said: What happened to Dhu'l-Khalasah? He replied: It is yet in the same position but Allah will deliver us of it, if He will. The Apostle of Allah, may Allah bless him, sent him to break Dhu'l-Khalasah and prepared a flag for him. He said: I do not remain firm on the horse. The Apostle of Allah, may Allah bless him, rubbed his chest and prayed for him: O Allah! make him a guide and a guided one. He set out with his people who were about two hundred men. The (period of his) absence was not long he returned soon. The Apostle of Allah, may Allah bless him, said: Have you broken it? He said: Yes! by Him, Who raised you with truth; and I seized what was on it and I burnt it in fire. I have left it in a condition which will displease any one who likes it. None offered any obstruction to us before it. He (Ibn Sa'd) said: Thereupon the Apostle of Allah, may Allah bless him, blessed the horses and men of Ahmas.

57. *The Deputation of Khath'am*

Volume 1, Parts II.74.83

He (Ibn Sa'd) said: `Ali Ibn Muhammad al-Qurashi informed us on the authority of Abu Ma'shar, he on the authority of Yazid Ibn Rumàn and Muhammad Ibn Ka'b; (second chain) he (Ibn Sa'd) said: 'Ali Ibn Mujahid informed us on the authority of Muhammad Ibn Ishaq, he on the authority of al-Zuhri, 'Ikrimah Ibn Khalid and 'Asim Ibn 'Umar Ibn Qatadah; (third chain) he (Ibn Sa'd) said: Yazid Ibn 'Iyad Ibn Ju'dubah informed us on the authority of 'Abd Allah Ibn Abu Bakr Ibn Hazm and other scholars; some giving more information than others; they said:

'Ath'ath Ibn Zahr and Anas Ibn Mudrik waited on the Apostle of Allah, may Allah bless him, with the members of the Khath'am after Jarir Ibn 'Abd Allah had broken Dhua'l-Khalasah and had slain those of Khath'am whom he had slain. Then they said: We believe in Allah, His Apostle and what was revealed by Allah. (They said) write a document

for us so that we may follow what might be written therein. Thereupon he wrote a document for him and Jarir Ibn 'Abd Allah and those present testified to it.

58. The Deputation of Ash'arts

Volume 1, Parts II.74.84

They said:

The Ash'aris came to the Apostle of Allah in a body of fifty men including Abu Musa al-Ash'ari and his brothers and two members of the 'Akk (tribe). They made the voyage in boats and disembarked at Juddah? when they reached the vicinity close to al-Madinah they began to recite:

Tomorrow we will visit friends,
Mubammad and his party.

When they arrived there they learnt that the Apostle of Allah may Allah bless him, was on his way to Khaybar. They met the Apostle of Allah, may Allah bless him, offered bay'ah and embraced Islam. 'Thereupon the Apostle of Allah said: The Ash`aris among the people are like a bag containing musk.

59. The Deputation of Hadara Mawt

Volume 1, Parts II.74.85

They said:

The deputation of Hadara Mawt arrived along with that of Kindah to the Apostle of Allah. They were Banu Wali'ah the Maliks of Hadara Mawt, Hamdah, Mikhwas, Mishrah and Abda'ah. They embraced Islam and Mikhwas said: O Apostle of Allah, pray to Allah to remove this stammering of my tongue. He prayed for him and made provision for him from the *sadaqah* of Hadar Mawt.

Wa'il Ibn Hujr al-Hadrami waited in a deputation on the Prophet, may Allah bless him; and said: Having an inclination to embrace Islam and migration, I came to you, He invoked blessings for him and rubbed his head. To collect the people in honour of Wa'il Ibn Hujr a call was made: To assemble the people for prayers. (Lit. The prayer is collected. This call was made to assemble the people.) The Apostle of Allah, may Allah bless him, ordered Mu'awiyah Ibn Abi Sufyan to arrange for his

hospitality. Thereupon, he walked along with Wa'il who was riding. Mu'awiyah said to him: Throw your shoes to me (so that I may put them on). He said: No! because I shall not wear them if you have worn them. Then he (Mu'awiyah) said: Make me your co-rider. He (Wa'il) replied: You do not deserve sitting with kings. He (Mu'awiyah) said: Verily, the intense heat burnt my feet. He (Wa'il) said: Walk under the shade of my she-camel, and that will be enough as an honour to you. When he intended to return to his land, the Apostle of Allah scribed for him: This is a document from Muhammad the Prophet to Wa'il Ibn Hujr, the Qayl of Hadra Mawt, as you have embraced Islam I leave with you, what is with you of lands and forts; and one tenth will be taken from you and a man of judgment will assess it. I enjoin on you that you will not oppress in it till the faith (din) exists and the Prophet and the believers are (your) supporters.

Volume 1, Parts II.74.86

He (Ibn Sa'd) said: Hisham Ibn Muhammad the mawlá of Banu Hashim informed us on the authority of Ibn Abi 'Ubaydah one of the children of 'Ammar Ibn Yasir; he said:

Mikhwas Ibn Ma'di Karib Ibn Wali`ah with his men waited in a deputation on the Prophet, may Allah bless him. When they, left him Mikhwas had an attack of facial paralysis. Thereupon some members of them returned and said: O Apostle of Allah! the chief of the Arabs has been attacked by palsy so tell us its remedy. The Apostle of Allah, may Allah bless him, said: Take a needle and heat it in fire, then turn his eye lashes and therein lies his cure, and thus his health will be restored. Allah knoweth best what you uttered when you emerged from my presence. They complied with what he prescribed and he recovered.

Volume 1, Parts II.74.87

He (Ibn Sa`d) said: Hisham Ibn Muhammad informed us; he said: `Amr Ibn Muhajir al-Kindi related to me; he said:

There was a woman from Hadara Mawt, she belonged to the Tin'ah (tribe) named Tahnat Bint Kulayb. She prepared a garment for the Apostle of Allah, may Allah bless him. Then she called her son Kulayb Ibn Asad Iba Kulayb and said: Take this garment to the Prophet. He brought it and embraced Islam. He (Prophet) invoked (Allah's blessings) for him. One of his descendants alluded to it before some of his people.

The Apostle rubbed the face of our father's father (grand-father).

He did not rub the faces of Banu Bair.

Their Young and old are alike.

They are like donkey's teeth in meanness.

When Kulayb came to the Prophet, may Allah bless him, he recited these verses:

The sturdy camels of Barhut kneel down when they walk.

To you, O beast ! of those who are bare-footed and who are wearing shoes.

They traverse plains, ponds of which are covered with dust.

When the camels are tired their dust increases.

For two months I have travelled with shame.

I hope, O man! Allah's reward for this.

Thou art the Prophet about whom we were informed.

Al-Tawrah and Prophets gave us good tidings about your advent.

Volume 1, Parts II.74.88

He (Ibn Sa'd) said: Hisham Ibn Muhammad informed us: Sa'id and Hujr sons of 'Abd al-Jabbar Ibn Wa'il Ibn Hujr al-Hadrami informed us on the authority of `Alqamah Ibn Wa'il; he said:

Wa'il Ibn Hujr Ibn Sa'd al-Hadrami waited in a deputation on the Prophet, may Allah bless him. He rubbed his face, invoked (Divine blessings) for him and appointed him the chief of his people. Then he gave a sermon before the people and said: O people! this is Wa'il Ibn Hujr who has come to you from Hadars Mawt having an inclination towards Islam. Then he said to Mu'awiyah: Take him and lodge him in a house at al-Harrah. Mu'awiyah said: I went with him. My feet were scorched because of extreme heat, so I said to him: Make me your co-rider. He said: You are not (worthy of being) co-rider with kings. I said: Give me your shoes so that I may be saved of heat. He said: This (information) should not reach the people of al-Yaman that a plebeian put on the shoes of the king, but if you like I may hold my she camel by going fast so that you may walk under her shade. Mu'awiyah said: Then I came to the Prophet and informed him about his conversation. He remarked: There are the characteristics of the Jahiliyah in him. When he wanted to return, he (Prophet) wrote a document for him.

60. The Deputation of Azd `Uman

Volume 1, Parts II.74.89

Then the narration is connected with the narration of `Ali Ibn Muhammad; they said:

The People of `Uman embraced Islam. The Apostle of Allah sent al-'Ala Ibn al-Hadrami so that he may instruct them in the laws of Islam and collect the *sadaqah* on their property. Thereupon their deputation set out to the Apostle of Allah, Asad Ibn Yabrah al-Tahi was included in them (members of deputation). They met the Apostle of Allah and asked him to send with them a man to administer their affairs. Makhrabah al-'Abdi, whose name was Mudrik Ibn Khut, said: He (Prophet) sent me to them, because I was obliged to them. They had taken me prisoner on the day of Janub (a tribe of Yaman). They obliged me. (They set him at liberty) He (Prophet) sent him with them to `Uman. After them came Salamah Ibn `Iyadh al-Azdi with men of his tribe. He asked the Apostle of Allah as to Whom he worships and to what he invites (the people). The Apostle of Allah furnished him with information. Thereupon he said: Invoke Allah to unite our article of faith and friendliness. He prayed for them and Salamaah and those who were with him, embraced Islam.

61. The Deputation of Ghafiq

Volume 1, Parts II.74.90

They said:

Julayhah Ibn Shajjar Ibn Suhar al-Ghafiqi came to the Apostle of Allah along with the men of his tribe. They said: O Aposle of Allah! we are the middle-aged persons from our tribe and we have embraced Islam and our *sadaqah* are blocked up in our plains. He said: Your rights are the same as of the Muslims and so your obligations. On this 'Awdh Ibn Surayr al- Ghafiqi said: We believe in Allah and follow the Apostle.

62. The Deputation of Bariq

Volume 1, Parts II.74.91

They said:

The deputation of Bariq came to the Apostle of Allah. He invited them to embrace Islam. They embraced Islam and offered bay'ah. The Apostle of Allah wrote for them: This is an epistle from Muhammad, the Apostle of

Allah, to the Bariq, that their fruits will not be gleaned nor cattle will be grazed in spring or summer except with the permission of the Bariq. If a Muslim passes by them in search of grass or because of absence of pasture land, it will be their duty to entertain him for three days. When their fruits grow ripe, a traveller can pick up as much as his stomach can contain, but he cannot carry (them with him). Abu `Ubaydah Ibn al-Jarrah and Hudhayfah Ibn al-Yaman witnessed it and Ubayyi Ibn Ka`b scribed it.

63. The Deputation of Daws

Volume 1, Parts II.74.92

They said:

When al-Tufayl Ibn `Amr al-Dawsi embraced Islam, he invited his people and they embraced Islam. Seventy or eighty members of his family came with him to al-Madinah, Abu Hurayrah and `Abd Allah Ibn Uzayhir al-Dawsi being among them. The Apostle of Allah was then at Khaybar. They proceeded thither and met him there. It has been mentioned to us that the Apostle of Allah, may Allah bless him, allotted their shares from the booty of Khaybar. Then they came with him to al-Madinah. Al-Tufayl Ibn 'Umayr said: O Apostle of Allah! do not separate me from my people. He lodged them at Harrah al-Dujjaj. Abu Hurayrah said about his emigration when he set out from the abode of his people.

**O traveller by night and bearing its (journey's) hardship!
Verily, it delivered me from the town of non-believers.**

`Abd Allah Ibn Uzayhir said: O Apostle of Allah! I command respect and hold a position among my people so appoint me (their administrator). The Apostle of Allah said: O brother Daws! verily, Islam started in poverty and shortly it will return to the humble position. Consequently he who testifies to truth, will receive salvation and he who inclines to other than this will perish. Verily, the greatest of your people in getting reward will be one who is greatest in sticking to truth and surely the right will dominate over falsehood.

64. The Deputation of Thumàlah and al-Huddan

Volume 1, Parts II.74.93

They said:

`Abd Allah Ibn 'Alas al-Thumali and Musliyah Ibn Hizzan al-Huddani came to the Apostle of Allah, with groups of their people after the Victory of Makkah. They embraced Islam and offered bay`ah to the Apostle of Allah on behalf of their people. The Apostle of Allah wrote a document for them about what Allah has prescribed as *sadaqah* on their property. Thabit Ibn Qays Ibn Shammash scribed it and Sa'd Ibn 'Ubadah and Muhammad Ibn Maslamah bore witness to it.

65. The Deputation of Aslam

Volume 1, Parts II.74.94

They said:

'Amirah Ibn Afsa came with a party of those who had embraced Islam. They said: We believe in Allah and His Apostle and follow your foot-steps so grant us with you a position, the excellence of which the Arabs recognize. Verily, we are the brethren of the Ansar and you owe us to fulfil and support us in hard and lean days. The Apostle of Allah said: As regards Aslam, may Allah keep them safe, and as regards Ghifar, may Allah pardon them. The Apostle of Allah, may Allah bless him, wrote a document for Aslam and for those of Arabian tribes, which had embraced Islam and which dwelt on the coast or plain; mentioning in it the *sadaqah* and duties on cattle. Thabit Ibn Qays Ibn Shammash scribed it and 'Ubaydah Ibn al-Jarrah and `Umar Ibn al-Khattab bore witness to it.

66. The Deputation of Judham

Volume 1, Parts II.74.95

They said:

Rifa'ah Ibn Zayd Ibn 'Umayr Ibn Ma`bad al-Judhami subsequently one of Banu al-Dubayb came to the Apostle of Allah, may Allah bless him, to conclude a treaty before (the siege of) Khaybar. He presented a slave to him and embraced Islam. The Apostle of Allah, may Allah bless him, wrote a document for him: This is a document from Muhammad, the Apostle of Allah, for Rifa'ah Ibn Zayd and to his people and those who have come with him inviting them to Allah. He who submits belongs to the party of Allah, and he who declines has two months' time. The people responded and embraced Islam.

Volume 1, Parts II.74.96

He (Ibn Sa'd) said: Hisham Ibn Muhammad informed us: 'Abd Allah Ibn Yazid Ibn Rawh Ibn Zinba' informed us on the authority of Ibn Luqays Ibn Natil al-Judhami; he said:

There was a person from the Judham, subsequently of Banu Nufathah who was called Farwah Ibn 'Amr Ibn al-Nafirah. He sent (a messenger) to the Apostle of Allah, may Allah bless him, with the news of his Islam and presented a white mule. Farwah was a Roman `amil on the Arabian territories adjoining (Roman Empire). He lived at Mu'an and territories around it were Syrian. When the news of his Islam reached Rome, they sent for him, put him under arrest and imprisoned him. Then they brought him out to strike his neck. Thereupon he recited:

**Convey to the chief of the believers that I submit to my Lord, my bones and my resting place (also submit).
Then they struck off his head and crucified him.**

67. The Deputation of Mahrah

Volume 1, Parts II.74.97

The narration is connected with the narration of 'Ali Ibn Muhammad; they said:

A deputation of Mahrah under Mahri Ibn al-Abyad came and the Apostle of Allah, may Allah bless him, invited them to embrace Islam. They embraced Islam and he (Prophet) made a gift to them. He wrote a document in their favour.

This is the epistle of Muhammad, the Apostle of Allah, in favour of Mahri Ibn al-Abyad a representative of those of the Mahrah, who believe in him that they will not be attacked nor will be unsettled. The enforcement of Islamic laws is enjoined on them. He, who believes in ... is under the guarantee of Allah and the guarantee of His Apostle. He who changes them will be regarded as a beligerant. The picked up (articles) will be delivered to the owners. The animals will be provided with water. Uncleanliness is an evil and immodesty is a sin. Muhammad Ibn Maslamah al-Ansari scribad it.

He (Ibn Sa`d) said referring to that they will not be attacked.

Volume 1, Parts II.74.98

He (Ibn Sa'd): Hisham Ibn Muhammad informed us: Ma`mar Ibn 'Imran al-Mahri informed us on the authority of his father; they said:

A member of Mahrah who was known as Zuhayr Ibn Qirdim Ibn al-'Ujayl Ibn Qubath Ibn Qamuma Ibn Naqlan al-'Abdi Ibn al-Amiri Ibn Mahri Ibn Haydan Ibn `Amr Ibn al-Haf Ibn Quda'ah and who was from al-Shihr came in a deputation to the Apostle of Allah, may Allah bless him. The Apostle of Allah, may Allah bless him, used to approach close to him and honour him because of his journey from a far off land. When he intended to return, he (Prophet) seated him and helped him in riding and wrote an epistle which is in their possession upto this day.

68. The Deputation of Himyar

Volume 1, Parts II.74.99

He (Ibn Sa'd) said: Muhammad Ibn `Umar al-Aslami informed us; he said: 'Umar Ibn Muhammad Ibn Suhban related to me on the authority of Zamil Ibn `Amr, he on the authority of Shihab Ibn 'Abd Allah al-Khawlani, he on the authority of a person of the Himyar who met the Apostle of Allah and went in a deputation before him; he said:

Malik Ibn Murarah al-Ruhawi, an envoy of the chiefs of Himyar, came with their letter and the news of their embracing Islam, to the Apostle of Allah, may Allah bless him. It was in the month of Ramadan of the ninth year. He (Prophet) ordered Bilal to lodge them, honour them and feast them. The Apostle of Allah, may Allah bless him, wrote to al-Harith Ibn 'Abd al-Kulal, and to Nu`yam Ibn 'Abd Kulal and to al-Nu'man, the sovereign of Dhu Ru'ayn, Ma'afir and Hamdan: *(Ru'ayn was the name of a fort or it was the name of a mountain in al-Yaman where there was a fort. Ma'afir was the name of a town, in al-Yaman, famous for its cloth. Hamdan was a tribe of al-Yaman.)* After that, I praise Allah other than Whom there is no god. After that, your envoy reached us when we were returning from the land of Rome. He conveyed to us what (message) you sent. He informed us what is your condition and informed us about your embracing Islam and your killing the heathens. Verily Allah is Blessed and High. He directed you with His guidance, provided you become virtuous and obey Allah and His Apostle. And that you offer prayers and pay zakah, and offer one fifth of the booty to Allah and one fifth to His Prophet as his specific share and you pay what of *sadaqah* is enjoined on Muslims.

69. *The Deputation of Najran*

Volume 1, Parts II.74.100

The narration is connected with the narration of 'Ali Ibn Muhammad al-Qurashi; they said:

The Apostle of Allah wrote to the people of Najran. Thereupon a deputation consisting of fourteen members of their Christian nobles waited on him. Among them were al-'Aqib, whose name was 'Abd al-Masih and who was a person from Kindah, Abu al-Harith Ibn 'Alqamah, a person from banu Rabi'ah, his brother Kurz, al-Sayyid and Aws sons of al-Harith, Zayd Ibn Qays, Shaybah, Khuwaylid, Khalid, 'Amr and 'Ubayd Allah. There were three persons to arrange their affairs and al-'Aqib was their chief and whom they consulted and whose advice they followed. Abu al-Harith was their bishop, scholar, leader and manager of their schools. Al-Sayyid was in charge of their journey. Kurz the brother of Abu al-Harith went before them reciting:

We (some people) are coming to you in haste and their sheep cast down its young in embryo.

Their religion is opposed to the religion of Christians.

He approached the Prophet, may Allah bless him, then the deputation arrived after him. They entered the mosque and their garments were of hibrah cloth and their sheets had the patches of silk. They stood in the mosque to offer prayers facing towards the east. The Apostle of Allah said: Let them (pray). Then they came to the Prophet, may Allah bless him, and he turned his face and did not talk to them. 'Uthman said to them: It is because of your dress. They went back and next morning they came in the dress of the monks and greeted him. He responded and invited them to embrace Islam. They declined so there ensued a long discourse and argumentations. He recited the Qur'an before them and said to them: If you contradict what I say then come on, we will curse each other. On this they retired, then 'Abd al-Masih and two wise men of them came in the morning before the Apostle of Allah, may Allah bless him, and said: We think it proper not to curse each other. You may order us as you like and we shall obey you and shall make peace with you. Thereupon he concluded peace with them on the condition of receiving two thousand garments, one thousand in Rajab and one thousand in Safar, (or) one ugiyah (of silver) for every garment. If there be a conflict with al-Yaman they will lend thirty coats of arm, thirty spears, thirty camels and thirty steeds. For the Najran and their neighbours there is the protection of Allah and the guarantee of

Muhammad, the Prophet, the Apostle of Allah, over their souls, creed, land, property, those of them who are not present and those who are present and their churches. No bishop will be changed from his bishopric, no monk from his monastery and no testator (waqif) from the property of his endowment. I make them witness to it, among them Abu Sufyan Ibn Harb, al-Aqra' Ibn Habis, and al-Mughirah Ibn Shu'bah. Then they returned to their land. Al-Sayyid and al-'Aqib did not stay there but for a short while. Then they returned to the Prophet, may Allah bless him, and embraced Islam. He (Prophet) lodged them in the house of Abu Ayyub al-Ansari.

The people of the Najran stood by what the Prophet wrote to them till Allah seized his soul, may Allah's blessing, mercy, pleasure and peace be on him. Then Abu Bakr the True ruled and at the time of his death he left a will in their favour. Then they started (indulging in) receiving usury so 'Umar Ibn al-Khattab expelled them from their land, and wrote to them: This is what 'Umar the Commander of the faithful wrote to (the people of) Najran. He who goes in exile under the protection of Allah. No Muslim will harm them honouring what the Apostle of Allah and also Abu Bakr had written for them. After that, the amirs of Syria and the amirs of 'Iraq should liberally bestow land on those who approach them. If they work on them, they will be free lands (*sadaqah*) for them and their descendants. No body is allowed to encroach on their land to oppress them. After that, if there be a Muslim with them he should help them against one who oppresses them. These are the people who are under the guarantee and the jizyah due from them is redeemed for twenty four months after their arrival there. They will not be taxed, except for fiefs on which they work, they will not be oppressed nor treated harshly. 'Uthman Ibn 'Affan and Mu'ayqib Ibn Abi Fatimah were witnesses. Thereupon some of them came in 'Iraq and settled at al-Najraniyyah in the suburbs of al-Kufah.

70. The Deputation of Jayshan

Volume 1, Parts II.74.101

Muhammad Ibn 'Umar said: It has reached me on the authority of 'Amr Ibn Shu'ayb he said:

Abu Wahb al-Jayshani came to the Apostle of Allah, may Allah bless him, with some men of his tribe (qam). They asked him about (the lawfulness of) drinks which are found in al-Yaman. He (Prophet) asked (their names). They said: al-bitah (mead) is prepared from honey, and al-mizr (beer) is prepared from barley. The Apostle of Allah, may Allah

bless him, said: Do you get intoxicated with them? They said: If we drink in large quantity, we get intoxicated. He said: It is forbidden; what intoxicates when taken in large quantity is forbidden even in small quantity. They asked about the person who prepares wine and makes his workers drink it. The Apostle of Allah, may Allah bless him, said: Every intoxicant is forbidden.

71. The Deputation of the Beasts of Prey

Volume 1, Parts II.74.102

Muhammad Ibn 'Umar said: Shu'ayb Ibn 'Ubadah related to me on the authority of al-Muttalib Ibn 'Abd Allah Ibn Hantab; he said:

While the Apostle of Allah, may Allah bless him, was sitting amidst his Companions at al-Madinah, a wolf came in and stood before the Apostle of Allah, may Allah bless him. Then he howled before him. Thereupon the Apostle of Allah, may Allah bless him, said: This is a member of the deputation of the beasts of prey to you. If you like, you can allot a share for him and he will not go beyond it. And if you like, you may let him go and be cautious against him; then whatever he seizes will be his provision. They said: O Apostle of Allah! we shall not agree to it. Thereupon the Prophet, may Allah bless him, signalled him with his fingers to return, on this he turned his back and (he was seen) running.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

75. ACCOUNT OF THE QUALITIES OF THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM, IN AL-TAWRAH AND AL-INJIL



Volume 1, Parts II.75.1

Ma'n Ibn 'Isa informed us: Mu'awiah Ibn Salib informed us on the authority of Abu Farwah, he on the authority of Ibn 'Abbas that he asked Ka'b al-Ahbar:

What qualities of the Apostle of Allah, may Allah bless him, do you find in al-Tawrah? He said: We find him (as) Muhammad Ibn 'Abd Allah, his place of birth as Makkah, his place of migration as Tabah, and his sovereignty over Syria; he is not indecent in conversation noisy in the

markets and does not take revenge for evils (done to him) but forgives and pardons.

Volume 1, Parts II.75.2

'Amr Ibn 'Asim al-Kilabi informed us: Hammam Ibn Yahya informed us: 'Asim informed us on the authority of Abu Salih; he said:

Ka'b said: The qualities of Muhammad, may Allah bless him, (as mentioned) in al-Tawrah are: Muhammad is My chosen servant. He is neither rough nor harsh. He is neither noisy in the markets nor returns evil for evil, but he forgives and pardons. His birth place is Makkah and his place of migration is al-Madinah and his sovereignty is over Syria.

Volume 1, Parts II.75.3

'Ubayd Allah Ibn Musa informed us: Isra'il informed us on the authority of Asim, he on the authority of Abu al-Duha, he on the authority of Abu 'Abd Allah al-Jazali, he on the authority of Ka'b; he said:

We find in al-Tawrah, Muhammad is the chosen Prophet neither rough nor harsh, nor noisy in the market. He does not return evil for evil but forgives and pardons.

Volume 1, Parts II.75.4

Ma'n Ibn Isa informed us; Hisham Ibn Sa'd informed us on the authority of Zayd Ibn Aslam; he said:

It has reached us that 'Abd Allah Ibn Salam used to say: Verily the qualities of the Apostle of Allah, may Allah bless him, in al-Tawrah are: *"O Prophet ! Lo ! We have sent thee as a witness and bringer of good tidings and a warner."* [al-Qur'an 33:45] (He continued): (We sent thee) as protector of the unletered. Thou art My servant and apostle. I have named thee *`trusting (muta-wakkil)*, who is neither harsh nor coarse, and who does not make noise in the markets nor returns evil for evil but who forgives and pardons; and I shall not cause whose death unless I make the crude creed straight and the people recite: There is no god but Allah, He (Allah) will make blind eyes see, deaf ears hear and hard hearts soft. This news reached Ka'b; he said: 'Abd Allah Ibn Salam spoke the truth, but the words used in their language (i. e. of the Jews)

Volume 1, Parts II.75.5

Yazid Ibn Harun informed us: Jarir Ibn Hazim informed us: One who heard al-Zuhri related to me:

A Jew said: No quality or the Apostle of Allah, may Allah bless him, in al-Tawrah remained unobserved by me except forbearance. I loaned him thirty dinars repayable at a fixed time. I left it (kept quiet) till one day remained in the payment. I approached him and said: O Muhammad! clear my dues. 0 members of Banu 'Abd al-Muttalib, deferring payments has been common among you. Thereupon `Umar said: 0 the wretched Jew! had it not been his (Prophet's) place I would have struck that in which your two eyes are set. The Apostle of Allah, may Allah bless him, said; O Abu Hafs! may Allah pardon you, we needed better counsel than this; you should have asked me to pay what is due from me. He deserved assistance in realizing his dues. He (Jew) said: My ignorance did not but enhance his forbearance. He said: 0 Jew, the payment of your debt will be due tomorrow. Then he said: O Abu Hafs! take him to such and such a garden, for which he had asked before. If he likes, give him (dates weighing) so many sa's and add so much more (to compensate) for what you said. If he does not like, then give him from such and such a garden. ('Umar said): He accompanied me to the garden and he agreed to take the dates. So he ('Umar) gave him as the Apostle of Allah, may Allah bless him, had directed and added as much as he had asked him. He ('Umar) said: When the Jew took the dates into his possession; he said: I bear witness that there is no god but Allah and that he (Muhammad) is the Apostle of Allah. Continuing he said: 0 'Umar! what you saw me doing was because I had found all qualities in him as mentioned in al-Tawrah, except forbearance. I have tested his forbearance today and I found it as it has been mention in al-Tawrah. I make you witness that these dates and half of my wealth will be for the poor (fuqard) among the Muslims. `Umar said: I said: Say: For some of them. He repeated: For some of them. He said: The members of the Jew's family embraced Islam excepting an old man who was one hundred years old and who stuck to his infidelity.

Volume 1, Parts II.75.6

Yazid Ibn Harun and Hashim Ibn al-Qasim informed us; they said: 'Abd al-'Aziz Ibn Abu Salamah al-Majishun informed us; (second chain) Musa Ibn Dawud and Shurayh Ibn al-Nu`man informed us; they said: Fulayh Ibn Sulayman informed us; 'Abd al-'Aziz and Mulayh (Fulayh) said: Hilal informed us on the authority of 'Ata Ibn Yasar: 'Abd Allah Ibn

'Amr al-'As informed us that he was asked about the description of the Prophet, may Allah bless him, in al-Tawrah. He said:

Yes by Allah, he is described in al-Tawrah as he has been described in al-Qur'an: "*O Prophet ! Lo ! we have sent thee as a witness and bringer of good tidings and a warner*". [al-Qur'an 33:45] The same in al-Tawrah is "*O Prophet ! Lo ! we have sent you as a witness and bringer of good tidings and a warner as a protector for the unlettered. Thou art my servant and my apostle. I named you the one having confidence (almutawakkil) and one who does not make noise in the markets and one who does not return evil for evil but forgives and pardons. I shall not cause him die until the crooked nation is straightened and they recite: There is no god but Allah. With him the blind eyes, the deaf ears and encased hearts will receive revelations to recite: There is no god except Allah.*

Ma'n said relating to the narration of Fulayh: Then I met Ka'b and asked him about it. He did not disagree with it to a letter except that Ka'b said.

Volume 1, Parts II.75.7

Ma'n Ibn 'Isa informed us: Mu'awiyah Ibn Salih informed us on the authority of Bahir, he on the authority of Khàlid Ibn Ma'addan, he on the authority of Kathir Ibn Murrah; he said:

Verily Allah says: 'An Apostle has come to you and he is not lazy nor slothful. Eyes which have been blind will open; ears which are deaf will hear and hearts which are encased will be split up. He will straighten the convention which has become crooked till it is recited: There is no god except Allah.

Volume 1, Parts II.75.8

'Abd al-Wahhab Ibn 'Ata informed us: Sa'id informed us on the authority of Qatadah; he said:

It had reached us that the qualities of the Apostle of' Allah, may Allah bless him are in some scriptures; Muhammad, the Apostle of Allah, is neither harsh nor coarse. He does not make noise in the market and does not return evil for evil but excuses and forgives. His people will be praising (Allah) in all circumstances.

Volume 1, Parts II.75.9

'Ubayd Allah Ibn Musa informed us; he said: Isra'il informed us on the authority of Abu Yahya, he on the authority of Mujahid, he on the authority of Ibn `Abbas (relating to):

"Ask the followers of the Remembrance". The heathens of the Quraysh asserted that Muhammad, the Apostle of Allah is (mentioned) in al-Tawrah and al-Injil.

Volume 1, Parts II.75.10

'Abd al-Wahhàb Ibn 'Ata informed us; he said: Sa'id informed us on the authority of Qatadah respecting Allah's saying:

"Those who hide the proofs and the guidance which We revealed, after We had made it clear in the scripture: such are accursed of Allah and accursed of those who have the power to curse". [al-Qur'an 2:159] He (Qatadah) said: They are the Jews and they hide (the name of) Muhammad, and they find it written in what is with them, i. e., al-Tawrah and al-Injil. He (Qatadah) said: `The cursers curse them, refers to the angels of Allah and the faithful.

Volume 1, Parts II.75.11

Al-Fadl Ibn Dukayn informed us: Yanus Ibn Abi Ishaq informed us on the authority of al-'Ayzar Ibn Hurayth; he said:

'Ayishah said: Verily (the name of) the Apostle of Allah is scribed in al-Injil as one not harsh or coarse or making noise in the market and that he does not return evil for evil but excuses and pardons.

Volume 1, Parts II.75.12

Muhammad Ibn Isma'il Ibn Abi Fudayk al-Madani informed us on the authority of Musa Ibn Ya'gub al-Zama'i, he on the authority of Sahl the mawla of 'Utaybah:

Verily he was a Christian of Mirris and an orphan under the guardianship of his mother and his uncle. He used to recite from al-Injil. He said: I seized a copy of my uncle's which I read. I happened to come

to a leaf, writing on which was uncommon when I passed by it and touched it with my hand. He said (continuing) I discovered that some leaves seemed to be pasted with an adhesive. He said: I tore them and discovered the qualities of Muhammad, may Allah bless him. That he will not be of short stature nor of tall one. He will be of white complexion with two locks (of hair). Between his two shoulders there is a seal. He will often sit with his legs folded. He will not accept *sadaqah* (for himself). He will ride the ass and the camel. He will milk the goat and will put on patched shirt, and he who does that is free from pride and he will do that. He will be a descendant of Isma'il; his name will be Ahmad. Sahl said; when I had reached this account of Muhammad, may Allah bless him, my uncle stepped in and when noticed the leaf he beat me and said: What have you to do with the opening of this leaf and reading it? I said: In it are the qualities of the Prophet, Ahmad, may Allah bless him. Thereupon he said: He has not yet come.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

76. ACCOUNT OF THE QUALITIES OF THE MANNERS OF THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM



Volume 1, Parts II.76.1

Isma'il Ibn Ibrahim al-Asadi informed us on the authority of Yunus, he on the authority of al-Hasan; he said:

'Ayishah was asked about the manners of the Apostle of Allah, may Allah bless him. She said: His manners were (in conformity with the prescriptions in) the Qur'an.

Volume 1, Parts II.76.2

Al-Fadl Ibn Dukayn informed us: Qays Ibn Sulayman al-'Anbari informed us: A person related to me: Masruq Ibn al-Ajda' related to me:

That he went to 'Ayishah and said to her: Relate to me about the manners of the Apostle of Allah, may Allah bless him. She said: Are you not an Arab who reads the Qur'an? He said: Yes. She said: His manners were (in conformity with) al-Qur'an.

Volume 1, Parts II.76.3

'Abd al-Wahhab Ibn 'Ata informed us: Sa'id Ibn Abi `Urubah informed us on the authority of Qatadah' he on the authority of Zurarah Ibn Awfa, he on the authority of Sa'd Ibn Hisham, he said:

I said to `Ayishah: Inform me about the manners of the Apostle of Allah. She said: Do you not read al-Qur'an. He (Sa'd) said: Yes. She said: Verily the manners of the Apostle of Allah, may Allah bless him, are in conformity with al-Qur'an. Qatadah said: Verily al-Qur'an brought the best manners for mankind.

Volume 1, Parts II.76.4

Khalid Ibn Khidash informed us: Hammad Ibn Zayd informed us on the authority of al-Mu'alla Ibn Ziyad, he on the authority of al-Hasan: Verily a group of the Companions of the Prophet, may Allah bless him, assembled and they said:

We wish we had gone to the mothers of the faithful and asked them about the actions ascribed to him i. e., the Prophet, may Allah bless him; so that we might have followed him in his actions. So they sent to this and to that (mother of the faithful). The messenger brought the same answer: You are asking about the manners of your Prophet, may Allah bless him, while his manners are in conformity with al-Qur'an. The Apostle of Allah, may Allah bless him, passed his night, offering prayers and sleeping; he fasted (some days) and did not fast other days. He used to go in unto his wives.

Volume 1, Parts II.76.5

'Affan Ibn Muslim informed us: 'Abd al-Warith Ibn Sa'id informed us: Abu al-Tayyah informed us on the authority of Anas; he said:

The Apostle of Allah, may Allah bless him, was the best of mankind.

Volume 1, Parts II.76.6

Yazid Ibn Harun and Ishàq Ibn Yusuf al-Azraq informed us; they said: Zakariya informed us on the authority of Abu Ishaq, he on the authority of Abu `Abd Allah al-Jadali; he said:

I asked 'Ayishah as to what were the manners of the Prophet, may Allah bless him, in his house. She said: He was the best of mankind in manners. He was not indecent in deeds or words. He was not making noise in the markets, nor he returned evil for evil but he excused and pardoned.

Volume 1, Parts II.76.7

`Abd Allah Ibn Numayr and Muhammad Ibn 'Ubayd al-Tanafisi informed us; they said: A1-A'mash informed us on the authority of Shaqiq, he on the authority of Masruq; he said:

`Abd Allah Ibn 'Umar said: The Apostle of Allah, may Allah bless him, was not indecent in deeds and words.

Volume 1, Parts II.76.8

'Abd Allah Ibn Yazid al-Muqri informed us: Al-Layth Ibn Sa'd informed us: Abu 'Uthman al-Walid Ibn Abi al-Walid related to me: Sulayman Ibn Kharijah Ibn Zayd Ibn Thabit related to me on the authority of Kharijah Ibn Zayd Ibn Thabit; he said:

A party came to Zayd Ibn Thabit and said: Relate to us about the manners of the Apostle of Allah, may Allah bless him. He said: What should I relate to you? I was his neighbour so when a revelation was made to him, he sent for me and I took it down. Whenever we talked of the world, he participated with us and when we talked of food, he shared with us. Should I relate all this to you?

Volume 1, Parts II.76.9

Ya'la Ibn 'Ubayd al-Tanafisi and 'Abd Allah Ibn Numayr al-Hamdani informed us; they said: Harithah Ibn Abi al-Rijal informed us on the authority of 'Umrah, she on the authority of 'Ayishah; that she was asked:

How did the Apostle of Allah, may Allah bless him, behave when he was alone in his house? She said: He was the softest and most kind of the mankind; and he was a man like you except that he was cheerful smiling.

Volume 1, Parts II.76.10

Wahb Ibn Jarir Ibn Hazim, 'Affan Ibn Muslim and `Amr Ibn al-Haytham informed us; they said: Shu'bah informed us on the authority of al-Hakam, he on the authority of Ibrahim, he on the authority of al-Aswad; he said to Ayishah:

What did the Apostle of Allah, may Allah bless him, do in his house? She said: He served the members of his family. Wahb Ibn Jarir said in his narration: When it was the time of prayer he went out and offered prayers. `Affan said in his narration: When it was the time of prayers, he stood up to offer prayers. (Probably `Amr said): Shu'bah said: In the Sahifah it is written that he went out to offer prayers but Shu'bah remembered that he stood up to offer prayers.

Volume 1, Parts II.76.11

Mu'ammal Ibn Isma'il informed us on the authority of Sufyan, he on the authority of Hisham Ibn 'Urwah, he on the authority of his father; he said:

It was said to Ayishah: What did the Prophet, may Allah bless him, do in his house? She said: He did what every one of you does; he patched his clothes and repaired his shoes.

Volume 1, Parts II.76.12

'Affan Ibn Muslim informed us: Mahdi Ibn Maymun informed us; (second chain) 'Amr Ibn Asim informed us; Hammam Ibn Yahya informed us; both of them on the authority of Hisham Ibn 'Urwah, he on the authority of his father; he said:

I said to `Ayishah: What did the Apostle of Allah, may Allah bless him, do in his house? She said: He used to stitch his clothes, repair his shoes and did what other men do in their houses.

Volume 1, Parts II.76.13

Hisham Ibn al-Qasim al-Kilabi informed us; Shu'bah informed us on the authority of al-Hakam, he on the authority of Ibrahim, he on the authority of al-Aswad; he said:

I asked `Ayishah what did the Prophet, may Allah bless him, do in his

family? She said: He used to serve the members of his family. When there was the time of prayers he went out to offer prayers. Sometimes she said: meaning thereby i. e., the service of the members of his family.

Volume 1, Parts II.76.14

Ahmad Ibn al-Hajjaj al-Khurasani informed us; 'Abd Allah Ibn al-Mubarak informed us; he said: A1-Hajjaj Ibn al-Furafisah informed us on the authority of 'Uqayl, he on the authority of Ibn Shihab: Verily 'Ayishah said:

The Apostle of Allah, may Allah bless him, performed the household work and mostly he did sewing.

Volume 1, Parts II.76.15

'Abd Allah Ibn Numayr al-Hamdani informed us: Hisham Ibn 'Urwah informed us on the authority of his father, he on the authority of 'Ayishah; she said:

When the Apostle of Allah, may Allah bless him, was given a choice between two actions, one of which was easier than the other; he chose the easier one.

Volume 1, Parts II.76.16

Ma'n Ibn 'Isa al-Ashja'i and Musa Ibn Dawud informed us; they said: Malik Ibn Anas informed us on the authority of Ibn Shihab, Ile on the authority of 'Urwah Ibn al-Zubayr, he on the authority of 'Ayishah; she said:

The Apostle of Allah, may Allah bless him, was not given choice in two actions but he chose the easier one provided it was not sinful. If it was sinful he was among the people at the utmost distance from it. The Apostle of Allah, may Allah bless him, did not take revenge for himself except when the sanctity of Allah was offended and then he took revenge for Allah's sake.

Volume 1, Parts II.76.17

Muhammad Ibn Mus'ab al-Qarqasani informed us: Al-Awza'i informed us on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Ayishah; she said:

The Apostle of Allah, may Allah bless him, was not given choice in two actions but that he chose the easier one.

Volume 1, Parts II.76.18

'Affan Ibn Muslim and Sa'id Ibn Sulayman informed us; they said: Hammed Ibn Zayd informed us: Ma'mar Ibn Rashid and Nu'man informed us: 'Affan or one of them said: On the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Ayishah; she said:

The Apostle of Allah, may Allah bless him, did not curse a believer which can be remembered nor did he take personal revenge except when the inviolable commands of Allah were disregarded. He did not strike any one with his own hand except when the striking was for the sake of Allah. Never was a thing asked of him refused by him except when it was pertaining to a sin because he was farther away from it than any other person. He was never given choice between two actions but he chose the easier one. She said: When the moment of his learning (receiving revelation) from Gabriel was near he was more generous than the current of the wind.

Volume 1, Parts II.76.19

Waki' Ibn al-Jarràh informed us on the authority of Hisham Ibn 'Urwah, he on the authority of his father, he on the authority of 'Ayishah; she said:

The Apostle of Allah, may Allah bless him, did not beat his servant or a woman. He did not strike any thing with his hand except when fighting in the path of Allah.

Volume 1, Parts II.76.20

Muhammad Ibn Humayd al-'Abdi informed us on the authority of Ma'mar, he on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Ayishah; she said:

The Apostle of Allah, may Allah bless him, did not beat a servant or a

woman; nor he struck anything with his hand except when fighting in the path of Allah. He was never given choice in two actions but the easier one was dearer to him provided it was not a sin. If it was a sin, he was farther away from the sin than any other person. He did not take revenge for his person in any thing that affected him, but he took revenge when inviolable laws of Allah were disregarded.

Volume 1, Parts II.76.21

Abu Bakr Ibn `Abd Allah Ibn Abi Uways al-Madani informed us on the authority of Sulayman Ibn Bilal, he on the authority of Ibn Abi `Ati, he on the authority of Musa Ibn 'Uqbah, he on the authority of Ibn Shihab, he on the authority of `Urwah, he on the authority of 'Ayishah; she on the authority of the Prophet, may Allah bless him:

A narration similar to it.

Volume 1, Parts II.76.22

Ya`qub Ibn Ibrahim Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Salih Ibn Kaysan, he on the authority of Ibn Shihab; (he said):

`Ali Ibn al-Husayn informed me: Verily the Apostle of Allah, may Allah bless him, did not beat a woman nor a servant. He did not strike anything with his hand except when fighting in the path of Allah.

Volume 1, Parts II.76.23

Abu Dawud Sulayman al-Tayalisi and Hashim Ibn al-Qasim informed us; they said: Shu'bah related to us on the authority of Qatadah; he said: I heard 'Abd Allah Ibn Abi 'Utbah relating on the authority of Abu Said al-Khudri; he said:

The Apostle of Allah, may Allah bless him, was more bashful than a maiden in her seclusion, and when he disliked a thing, we could know it from his face.

Volume 1, Parts II.76.24

Al-Fadl Ibn Dukayn, Musa Ibn Dawud and Hisham Ibn Sa'id al-Bazzaz (cloth-merchant) informed us; they said: Muhammad Ibn Muhammad Ibn Muslim al-Tayifi informed us on the authority of Ibn Abi Nujayh; Musa said on the authority of `Abd Allah Ibn 'Ubayd Ibn 'Umayr; Hisham reported on the authority of 'Ubayd Ibn 'Umayr; he said:

It has reached me that the Apostle of Allah, may Allah bless him, pardoned the offence that was reported to him except that deserved legal punishment.

Volume 1, Parts II.76.25

Al-Fadl Ibn Dukayn informed us on the authority of Ibn 'Uyaynah; (second chain) Muhammad Ibn 'Abd Allah al-Asadi and Muhammad Ibn Kathir al-'Abdi informed us on the authority of Sufyan al-Thawri , (third chain) Khalid Ibn Makhlad al-Bajali informed us on the authority of Munkadir Ihn Muhammad; (fourth chain) Ahmad Ibn Muhammad al-Azraqi al-Makki informed us: Muslim Ibn Khalid i. e., al-Zanji informed us: Ziyad Ibn Sa'd related to me; all of them (informed) on the authority of Muhammad Ibn al-Munkadir; he said:

I was present before Jabir Ibn 'Abd Allah; he said: The Prophet, may Allah bless him, was never asked for a thing; to which he said: No.

Volume 1, Parts II.76.26

Al-Fadl Ibn Dukayn informed us: Abu al-`Ala al-Khaffaf and Khalid Ibn Tahman informed us on the authority of al-Minhal Ibn 'Amr, he on the authority of Muhammad Ibn al-Hanafiyah; he said:

The Apostle of Allah, may Allah bless him, did not say 'no' to anything; whe he was asked for a thing, he said: 'Yes' if he wanted to do it, and he remained quiet if he did not like to do it. This (practice) was well known.

Volume 1, Parts II.76.27

Sulayman Ibn Dawud al-Hashimi and Musa Ibn Dawud al-Dabbi informed us; they said: Ibrahim Ibn Sa'd al-Zuhri informed us on the authority of Ibn Shihab, he on the authority of `Ubayd Allah Ibn 'Abd Allah Ibn 'Utbah, he on the authority of Ibn 'Abbas; verily he said:

The Apostle of Allah, may Allah bless him, was the most generous of men in charity. He was more generous in Ramadan when Gabriel met him. Gabriel used to visit him every night of Ramadan till the month came to an end. The Apostle of Allah, may Allah bless him, used to repeat al-Qur'an before him. When Gabriel visited him, the Apostle of Allah, may Allah bless him, was more generous in charity than the blowing wind.

Volume 1, Parts II.76.28

Abu 'Amir al-'Aqadi, 'Abd al-Malik Ibn 'Amr al-Basri and Musa Ibn Dawud informed us; they said: Fulayh Ibn Sulayman informed us do the authority of Hilal Ibn Abi Maymunah, and Ibn Abi Hilal Ibn 'Ali, they on the authority of Anas Ibn Malik; he said:

The Apostle of Allah, may Allah bless him, was not a reviler nor a curser nor obscene. In his anger on any one of us he uttered: What has happened to him, may his forehead be smeared with dust?

Volume 1, Parts II.76.29

Muhammad Ibn 'Abd Allah al-Asadi informed us: Kathir Ibn Zayd informed us on the authority of Ziyad Ibn Abi Ziyad, the mawla of 'Ayyāsh Ibn Abi Rabi'ah, about the Apostle of Allah, may Allah bless him; he said:

He had two habits; he did not rely on any one in the matter of performing ablutions in the night for offering prayers and in giving charity to a beggar standing before him until he had given him something.

Volume 1, Parts II.76.30

'Attab Ibn Ziyad al-Khurasani informed us; he said: Ibn al-Mubarak informed us; he said Al-Hasan Ibn Sālih informed us on the authority of Mansur, he on the authority of Ibrahim; he said:

I have been informed that the Prophet, may Allah bless him, was not seen coming out of the latrine except that he would perform ablution.

Volume 1, Parts II.76.31

Sa'id Ibn Mansur informed us: `Abd al-`Aziz Ibn Muhammad informed us: `Ubayd Allah Ibn 'Umar informed us on the authority of Muhammad Ibn Ibrahim, he on the authority of Zaynab bint Jahsh; she said:

The Apostle of Allah, may Allah bless him, liked to perform ablution with (water in) my yellow wash basin.

Volume 1, Parts II.76.32

Abu al-`Ala al-Hasan Ibn Sawwar al-Khurasani informed us: Layth Ibn Sa'd informed us; That Mu'awiyah Ibn Salih related to him that 'Ayishah said:

The Apostle of Allah, may Allah bless him, was not given choice in two things but he chose the easier one. The Apostle of Allah, may Allah bless him, did not take personal revenge except for an offence transgressed the limits imposed by Allah; in that case he retaliated. I never saw the Apostle of Allah, may Allah bless him, entrusting the giving of his *sadaqah* to any one except one who put it in the hands of the begger. And I never saw the Apostle of 'Allah, may Allah bless him, entrusting any one to provide water for ablution but he provided himself so that he could offer prayers in the night.

Volume 1, Parts II.76.33

'Ubayd Allah Ibn Musa informed us: Isra'il informed us on the authority of Mansur, he on the authority of Ibrahim, he said:

The Prophet, may Allah bless him, used to ride a donkey and he used to accept the invitation of slaves.

Volume 1, Parts II.76.34

Bakr Ibn `Abd al-Rahman the qadi of the people of Kufah informed us: 'Isa Ibn al Mukhtar related to me on the authority of Muhammad Ibn 'Abd al-Rahman Ibn Abi Layla, he on the authority of Abu al-Zubayr, he on the authority of Jabir Ibn `Abd Allah:

About the Prophet, may Allah bless him, that he used to accept (the invitation) of a slave.

Volume 1, Parts II.76.35

Abu Ghassan Malik al-Nahdi Ibn Ismail informed us on the authority of Muslim Ibn Kaysan, he on the authority of Anas; he said:

The Apostle of Allah, may Allah bless him, used to ride a donkey and make others sit behind him and he used to accept the invitation of the slave.

Volume 1, Parts II.76.36

Abu Bakr Ibn 'Abd Allah Ibn Abi Uways al-Madani informed us on the authority of Sulayman Ibn Bilal, he on the authority of Ibn 'Ajlan, he on the authority of Hamzah Ibn `Abd Allah Ibn 'Utbah; he said:

There were some characteristics in the Prophet which are not found in tyrants; (one of them) was that no person red or black called him but he responded to him. Sometimes he found a date thrown away, he picked it up to keep it with the intention of taking it to his mouth but he dropped it fearing that it was of *sadaqah*. He used to ride a naked ass with nothing on its back.

Volume 1, Parts II.76.37

Muhammad Ibn Rabi'ah al-Kilabi informed us on the authority of Muslim the mawla of al-Sha'bi, he on the authority of al-Sha'bi:

That the Apostle of Allah, may Allah bless him, rode the naked donkey.

Volume 1, Parts II.76.38

Ya'qub Ibn Ishaq al-Hadrami informed us: 'Isa Ibn Yunus Ibn Abi Ishag al-Sabi'i informed us: Al-Ahwas Ibn I3akam informed us on the authority of Rashid Ibn Sa'd al-Muqr'ai:

Verily the Apostle of Allah, may Allah bless him, responded (even) to the call of a slave.

Volume 1, Parts II.76.39

Abu Ghassan Malik Ibn Isma'il informed us on the authority of al-Hasan Ibn Salih, he on the authority of Muslim, he on the authority of Anas Ibn Malik:

The Prophet, may Allah bless him, responded to the call of one in bondage.

Volume 1, Parts II.76.40

Hashim Ibn al-Qasim informed us: Shu'bah informed us on the authority of Muslim al-A'war (blind of one eye); he said:

I heard Anas Ibn Malik relating about the Prophet, may Allah bless him; that he visited the sick, attended funerals, rode a donkey, would come at the call of one in bondage, I saw him, on the day of Khaybar on a donkey with reins of palm-fibre.

Volume 1, Parts II.76.41

'Umar Ibn Habib al-'Adawi informed us: Shu'bah Ibn al-Hajjaj informed us on the authority of Habib Ibn Abi Thabit, he on the authority of Anas Ibn Malik; he said:

The Apostle of Allah, may Allah bless him, used to sit on the ground, take his meals sitting on the ground and to respond to the call of one in bondage and used to say: If I am invited to take the meat of a forearm I shall accept it and if (sheep) trotters are presented to me I shall accept them, and he used to tie his goat (with his own hand).

Volume 1, Parts II.76.42

Muhammad Ibn Muqatil al-Khurasani informed us; he said 'Abd Allah Ibn al-Mubarak informed us; he said: Ma'mar informed us on the authority of Yahya Ibn Abi Kathir:

Verily the Apostle of Allah, may Allah bless him, said; I eat as a slave eats, and I sit as a slave sits, I am only a slave. The Prophet, may Allah bless him, used to sit folded legs.

Volume 1, Parts II.76.43

'Affan Ibn Muslim informed us: Hammad Ibn Salamah informed us on the authority of Thabit, he on the authority of Anas Ibn Malik:

Verily a party of the Companions of the Apostle of Allah asked the wives of the Prophet about his actions in secret. They informed them.

Thereupon some one said: I shall not marry a woman. Some other said: I shall not eat flesh. Another said: I shall not sleep on bed. Another said: I shall observe fast and shall not abandon them. Thereupon the Prophet praised Allah and then said: What is wrong with the people that they say such and such. On the other hand I offer prayers, sleep, observe fast, breakfast and I marry women. And he who likes not my ways is not from me.

Volume 1, Parts II.76.44

Sa'id Ibn Mansur informed us: Abu 'Awanah informed us: on the authority of 'Ata Ibn Sa'ib, he on the authority of Sa'id Ibn Jubayr; he said:

Ibn 'Abbas said to me: Verily the best of this ummah is one having many wives.

Volume 1, Parts II.76.45

Muhammad Ibn Muqatil al-Khurasani informed us: `Abd Allah Ibn al-Mubarak informed us: Sufyan informed us: Verily al-Hasan said:

When Allah raised Muhammad, may Allah bless him, He said: This is my Prophets and this is My best choice, love him and adopt his sunnah and his path (of life). His doors are not closed nor door-keepers stand there. No plates are put before him for forenoon or evening meals. He sits on the ground, and takes his meal sitting on the ground. He puts on coarse cloth, rides a donkey and has co-riders. He licks his fingers and says: He who likes not my ways is not from me.

Volume 1, Parts II.76.46

'Affan Ibn Muslim informed us: Qays Ibn al-Rabi` informed us: Simak Ibn Harb informed us; he said:

I said to Jabir Ibn Samrah: Did you sit with the Apostle of Allah, may

Allah bless him? He said: Yes; he would remain quiet for long and his Companions recited the verses and talked of the days of Ignorance and laughed. The Apostle of Allah, may Allah bless him, smiled when they laughed.

Volume 1, Parts II.76.47

Sa'id ibn Sulayman informed us: Shurayk informed us on the authority of Simak, he on the authority of Jabir Ibn Samrah; he said:

I sat with the Apostle of Allah, may Allah bless him, more than a hundred times. His Companions recited verses in the mosque and talked about other affairs relating to the days of Jahiliyyah and sometimes the Apostle of Allah, may Allah bless him, smiled.

Volume 1, Parts II.76.48

Muhammad Ibn Mu'awiyah al-Naysaburi informed us: Ibn Lahi`ah informed us on the authority of 'Ubayd Allah Ibn al-Mughirah:

I heard `Abd Allah Ibn al-Harith Ibn Jaz al-Zubaydi saying: I have seen no person smiling more than the Apostle of Allah, may Allah bless him.

Volume 1, Parts II.76.49

Yazid Ibn Harun informed us: Mis'ar informed us on the authority of 'Abd al-Malik Ibn 'Umayr, he on the authority of Ibn 'Umar; he said:

I have not seen a person more generous, more helping, more brave and performing more ablutions than the Apostle of Allah.'

Volume 1, Parts II.76.50

'Affan Ibn Muslim and Sa'id Ibn Mansur informed us; they said: Hammad Ibn Zayd informed us; he said: I heard Thabit al-Bunani narrating on the authority of Anas Ibn Malik; he said:

The Apostle of Allah, may Allah bless him, was the bravest of men, the most handsome of men and the most generous of men. He (Anas) said: One night the people of al-Madinah got terrified. He (Anas) said: The

Apostle of Allah, may Allah bless him, went in the direction of the sound, The Apostle of Allah joined them, he was then going in front and saying: Do not fear. He was riding the naked horse of Abu Talhah and a sword was in his neck. He (Anas) said: He said: Do not fear, He (Prophet) said: We found it like a sea and indeed it was a sea and he meant the horse.

Volume 1, Parts II.76.51

'Affan Ibn Muslim informed us; Hammad Ibn Salamah informed us: Humayd informed us on the authority of Bakr Ibn `Abd Allah:

That the Apostle of Allah, may Allah bless him, rode a horse and made him gallop. Thereupon the Apostle of Allah said: We found him to be like a sea.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

***77. ACCOUNT OF POWER OF SEXUAL INTERCOURSE
GIVEN TO THE APOSTLE OF ALLAH, MAY ALLAH BLESS
HIM***



Volume 1, Parts II.77.1

`Ubayd Allah Ibn Musa informed us on the authority of Usamah Ibn Zayd, he on the authority of Safwan Ibn Sulaym, he said:

The Apostle of Allah, may Allah bless him, said: Gabriel brought a kettle from which I ate and I was given the power of sexual intercourse equal to forty men.

Volume 1, Parts II.77.2

Abu Ghassan Malik Ibn Isma'il informed us: Isra'il informed us on the authority of Layth, he on the authority of Mujahid; he said:

The Apostle of Allah, may Allah bless him, was given the power equal to that of forty men and the people of paradise will be given the power equal to eighty men.

Volume 1, Parts II.77.3

Muhammad Ibn 'Abd Allah al-Asadi and Qabisah Ibn 'Uqbah informed us; they said: Sufyan informed us on the authority of Ma'mar, he on the authority of Tawas; he said:

The Prophet, may Allah bless him, was granted the power of sexual intercourse equal to that of forty men.

Volume 1, Parts II.77.4

Muhammad Ibn Rabi'ah al-Kilabi informed us on the authority of Abu al-Hasan al-Asqalani, he on the authority of Abu Ja'far Muhammad Ibn Rukanah, he on the authority of his father:

That he wrestled with the Prophet, may Allah bless him, and the Prophet, may Allah bless him, threw him down. I (Rukanah) heard the Prophet, may Allah bless him, saying: The difference between the heathens and us is the wearing of turbans over caps. (*i.e., Muslims tie turbans over caps while infidels tie turbans without caps.*)

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

78. ACCOUNT OF HIS (PROPHET'S) OFFERING HIMSELF FOR RECOMPENSE



Volume 1, Parts II.78.1

Sufyan Ibn 'Uyaynah informed us on the authority of 'Amr i.e., Ibn Dinar, he on the authority of 'Amr Ibn Shu'ayb; he said:

When 'Umar came to Syria, a man came to him and brought a charge against the amir who had beaten him. 'Umar wanted to imprison him. Thereupon 'Amr Ibn al-'As said; Will you imprison him for the sake of this man? He ('Umar) said: Yes. He ('Amr) said: Then we will not accept office from you. He ('Umar) said: I care not. Shall I not imprison him and I have observed the Apostle of Allah, may Allah bless him, offering himself for imprisonment? He ('Amr) said: Should we not make compromise? He ('Umar) said: You can if you like.

Volume 1, Parts II.78.2

Al-Fadl Ibn Dukayn informed us: Hafs Ibn Ghayáth informed us on the authority or Hajjaj, he on the authority of 'Ata:

Verily the Apostle of Allah, may Allah bless him, offered himself for, compensation for the claim of Khadsh.

Volume 1, Parts II.78.3

Hashim Ibn al-Qasim al-Kinani informed us: Shu`bah informed us on the authority of Sa'd Ibn Ibrahim, he on the authority of Sa'id Ibn al-Musayyib; he said:

The Prophet, may Allah bless him, offered himself for recompense, Abu Bakr offered himself for the recompense and 'Umar offered himself for recompense.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

79. QUALITY OF HIS SPEECH, MAY ALLAH BLESS HIM



Volume 1, Parts II.79.1

Rawh Ibn 'Ubadah informed us: Usamah Ibn Zayd informed us on the authority of Zuhri, he on the authority of 'Urwah, he on the authority of 'Ayishah; she said:

The Apostle of Allah, may Allah bless him, did not speak like you (quickly and haphazardly) but he spoke with pauses and he who heard him could remember it.

01.2.79.2>Volume 1, Parts II.79.2

Muhammad Ibn 'Abd Allah al-Asadi informed us: Mis'ar informed us; he said: I heard an old man saying I heard Jabir Ibn 'Abd Allah say:

In the speech of the Apostle of Allah, may Allah bless him, was melody and fluency.

80. ACCOUNT OF THE QUALITY OF HIS RECITATION IN PRAYERS AND ON OTHER OCCASIONS AND THE MELODY OF HIS VOICE, MAY ALLAH BLESS HIM



Volume 1, Parts II.80.1

Muhammad Ibn 'Abd Allah al-Asadi informed us: Sufyan informed us on the authority of Mansur, he on the authority of Ibrahim; he said:

The recitation of the Prophet, may Allah bless him, was recognized by the movement of his beard.

Volume 1, Parts II.80.2

'Affan Ibn Muslim informed us: Hammam informed us: Ibn Jurayj informed us on the authority of Abu Mulaykah, he on the authority of Umm Salamah; she said:

The recitation of the Apostle of Allah, may Allah bless him, was thus, and then he (Abu Mulaykah) said: Then she demonstrated (reciting) *(In the name of Allah, the Compassionate, the Merciful. All praise is due to Allah, the Lord of the universe)*. [Qur'an, Surah 1, Verse 1] He said: She demonstrated letter by letter.

Volume 1, Parts II.80.3

'Affan Ibn Muslim informed us: Jarir Ibn Hazim informed us; he said: I heard Qatadah; he said: I asked Anas Ibn Malik, he said: I said:

What was the manner of the recitation of the Apostle of Allah, may Allah bless him? He said: He used to prolong his voice fully.

Volume 1, Parts II.80.4

'Amr Ibn 'Asim al-Kilabi informed us: Hammam Ibn Yahya and Jarir Ibn Hazim informed us; they said: Qatadah informed us; he said:

Anas was asked what was the manner of the recitation of the Apostle of Allah, may Allah bless him, He said: It was prolongation of voice. Then he said: in which he prolonged: Bism Allah, prolonged al-Rahmán, and prolonged al-Rahim.

Volume 1, Parts II.80.5

Hashim Ibn al-Qasim al-Kinani informed us: Al-Husam Ibn Misakk informed us on the authority of Qatadah; he said:

Allah did not raise a Prophet but He raised him with a handsome face and melody of voice, until He raised your Prophet. He raised him with handsome face and with the melody of voice. He did not chant but prolonged the voice to some extent.

Volume 1, Parts II.80.6

Yusuf Ibn al-`Iriq informed us: Al-Tayyib Ibn Salman informed us: 'Amrah related to us; she said:

I heard `Ayishah saying: Verily the Apostle of Allah, may Allah bless him, never recited (the whole of) al-Qur'an in less than three days.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

81. ACCOUNT OF THE QUALITY OF HIS DELIVERY OF SERMON, MAY ALLAH BLESS HIM



Volume 1, Parts II.81.1

Sa'id Ibn Mansur informed us; `Abd al-`Aziz Ibn Muhammad informed us on the authority of Ja'far Ibn Muhammad, he on the authority of his father, he on the authority of Jabir Ibn `Abd Allah:

Verily when the Apostle of Allah, may Allah bless him, delivered a sermon to the people, his eyes turned red, bis voice rose and his anger grew intense as if he was warning against an army which was to attack in the morning or in the evening. Then he said: I and Doomsday have been raised like these and he pointed with his forefinger and middle finger. Then he said: The best guidance is the guidance of Muhammad and the

worst of affairs are innovations. Every heretic innovation is misguidance. If any one dies leaving movable property, it is for his family and if any one who leaves debt or landed property it will be vested in me or it will be my liability.

Volume 1, Parts II.81.2

'Abd al-Aziz Ibn 'Abd Allah al-Uwaysi and Qutaybah Ibn Sa'id informed us; they said: `Abd Allah Ibn Lahi'ah informed us on the authority of Abu al-Aswad, he on the authority of 'Amir Ibn `Abd Allah Ibn al-Zubayar, he on the authority of his father:

Verily the Prophet, may Allah bless him, used to deliver sermons with a staff in his hand.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

82. ACCOUNT OF HIS EXCELLENT MANNERS AND SOCIALITY, MAY ALLAH BLESS HIM



Volume 1, Parts II.82.1

Muhammad Ibn al-Sabbah informed us; he said: Isma'il Ibn Zakariya informed us on the authority of 'Asim, i. e., al-Ahwal (squint-eyed), he on the authority of `Awsajah Ibn al-Rammah, he on the authority of 'Abd Allah Ibn Abi al-Hudhayl, he on the authority of Ibn Masud; he said:

The Apostle of Allah, may Allah bless him, said: 0 Allah ! make my manners as excellent as Thou hast done my nature.

Volume 1, Parts II.82.2

'Ubaydah Ibn Humayd al-Taymi informed us on the authority of al-A`mash, he on the authority of Shaiq, he on the authority of Masruq; he said:

I went to 'Abd Allah Ibn 'Amr and he was saying: Verily your Prophet, may Allah bless him, was not obscene in his actions and words. Verily he used to say: The best of you is one who has the best of manners.

Volume 1, Parts II.82.3

'Abd al-Hamid Ibn 'Abd al-Rahman al-Jumani informed us on the authority of Abu Bakr al-Hudhali, he on the authority of al-Zuhri, he on the authority of 'Ubayd Allah Ibn 'Abd Allah; he on the authority of Ibn 'Abbas and 'Ayishah; they said:

When the month of Ramadan began, the Apostle of Allah, may Allah bless him, set every captive free and gave (alms) to every beggar.

Volume 1, Parts II.82.4

Ahmad Ibn al-Hajjaj al-Khurasani informed us he said: 'Abd Allah Ibn al-Mubarak informed us; he said: Isma'il Ibn 'Ayyash informed us; he said:

The Apostle of Allah, may Allah bless him, was the most tolerant of the men in regard to the crimes of the people.

Volume 1, Parts II.82.5

Khalid Ibn Khidash informed us: Hammád Ibn Ziyad informed us on the authority of Ayyub, he on the authority of Ibrahim Ibn Maysarah; he said: 'Ayishah said:

No habit was more disgusting to the Apostle of Allah, may Allah bless him, than telling a lie. If he was informed about any one of his Companions about it (telling lie), he abstained himself from (having any relation with) him, till (such time that) he was informed that he (Companion) had repented.

Volume 1, Parts II.82.6

Hisham Ibn al-Qasim and Sa'id Ibn Muhammad al-Thaqafi informed us; they said: 'Imran Ibn Zayd al-Tha'labi informed us on the authority of Zyd al-'Ima, he on the authority of Anas Ibn Malik; he said:

When a person met and shook hands with him, the Apostle of Allah, may Allah bless him, did not withdraw his hand till the man did not withdraw his; and he did not turn his face unless the man had turned his face. The Apostle of Allah, may Allah bless him, was never seen stretching his legs

(lit. knees) before one who sat near him.

Volume 1, Parts II.82.7

Khalaf Ibn al-Walid informed us: Abu Ja'far al-Razi informed us on the authority of Abu Dirham, he on the authority of Yanus Ibn 'Ubayd, he on the authority of a Mawla (client) of Anas Ibn Malik, he said:

I remained associated with the Apostle of Allah, may Allah bless him, for ten years. I have smelt ottos of all kinds; but I never smelt a fragrance more pleasant than the fragrance of the Apostle of Allah, may Allah bless him. When the Apostle of Allah, may Allah bless him, met one of his Companions, he stood with him and did not move away till the man did not move away from him. When any one of his Companions met him and stretched his hand to shake with his, he did not withdraw his hand till the other person did not. When he (Prophet) met one of his Companions and he (Companion) wanted to say some thing in his ear he responded and did not hold back (his ear) till the other person did not withdraw.

Volume 1, Parts II.82.8

Muhammad Ibn Muqatil al-Khurasani informed us; he said: 'Abd Allah Ibn al-Mubarak informed us; he said: Shurayk informed us on the authority of Yazid Ibn Abi Ziyàd, he on the authority of 'Ikrimah:

When a person visited the Prophet, may Allah bless him, and he (Prophet) found cheerfulness on his face, he (Prophet) caught hold his hand.

Volume 1, Parts II.82.9

Hashim Ibn al-Qasim informed us on the authority of Abu Ma'shar, he on the authority of Ma'shar, he on the authority of Sa'id al-Maqburi; he said:

When the Prophet, may Allah bless him, started doing something, he did it always and it was not his custom to do it some time and not to do it on other occasions.

83. ACCOUNT OF HIS GAIT, MAY ALLAH BLESS HIM



Volume 1, Parts II.83.1

Al-Hajjāj Ibn Muhammad al-A'war (blind of one eye) and Musa Ibn Dawud informed us on the authority of Abu Isra'il, he on the authority of Abu al-Hakam Sayyar; he said:

When the Apostle of Allah, may Allah bless him, walked, he walked (with the gait of) like a common man and not like a decrepit or slothful person.

Volume 1, Parts II.83.2

Yazid Ibn Harun informed us; he said Ibn 'Awn informed us: Abu Muhammad `Abd al-Rahman Ibn 'Ubaydah informed us on the authority of Abu Hurayrah; he said:

I was with the Apostle of Allah in a funeral party, as I walked, he (Prophet) preceded me. Thereupon I turned to a man by my side and said to him: Earth was rolling for him (and it was rolled) for Ibrahim Kalil (Friend).

Volume 1, Parts II.83.3

Khalid Ibn Khidash informed us: 'Abd Allah Ibn Wahb informed us: 'Abd al-Jabbar Ibn `Umar related to me on the authority of Muhammad Ibn al-Munkadir, he on the authority of Jabir he said:

When the Apostle of Allah, may Allah bless him, walked he did not pay attention (to any side). Some times his sheet got suspended on a tree on some thing else but he did not mind it. The people laughed at him but he paid no heed to it.

Volume 1, Parts II.83.4

'Abd al-Samad Ibn al-Nu'man al-Bazzaz informed us: Talbah Ibn Zayd informed us on the authority of al-Wadin Ibn 'Ata, he on the authority of Yazid Ibn Marthad; he said:

When Prophet, may Allah bless him, walked, he walked so fast that the

man behind him, had to run but even then could not keep pace with him.

Volume 1, Parts II.83.5

'Attab Ibn Ziyad al-Khurasani informed us: 'Abd Allah Ibn al-Mubarak informed us; he said: Rishdin Ibn Sa'd informed us: 'Amr Ibn al-Harith related to me on the authority of Abu Yunus, a Mawla of Abu Hurayrah, he on the authority of Abu Hurayrah; he said:

I never saw any thing prettier than the Prophet, may Allah bless him, as if the Sun was moving in his face; and I never saw any one faster in walking than the Prophet, may Allah bless him; the earth was rolled for him, we strove hard but in his case it was without effort.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

84. ACCOUNT OF HIS MANNER OF EATING FOOD, MAY ALLAH BLESS HIM



Volume 1, Parts II.84.1

Yazid Ibn Harun and Ishaq Ibn 'Isa informed us; they said: Hammad Ibn Salamah informed us on the authority of Thabit al-Bunani; he on the authority of Shu'ayb Ibn 'Abd Allah Ibn 'Amr; Ishàq Ibn 'Isa said in his narration on the authority of his father, he said:

The Apostle of Allah, may Allah bless him, was never observed eating while reclining; nor could even any two persons walk on his foot steps.

Volume 1, Parts II.84.2

`Ubaydah Ibn Humayd informed us on the authority of Mansur i. e. Ibn al-Mu`tamir; (second chain) al-Fadl Ibn Dukayn informed us: Mis'ar informed us: Both of them (Mansur and Mis'ar) on the authority of 'Ali Ibn al-Aqmar; he said:

I heard Abu Juhayfah saying: The Apostle of Allah, may Allah bless him, said: I do not eat reclining.

Volume 1, Parts II.84.3

Sa'id Ibn Mansur and Khalid Ibn Khidash informed us; they said: 'Abd al-'Aziz Ibn Muhammad informed us on the authority of Shurayk Ibn Abi Namir, he on the authority of 'Ata Ibn Yasar:

Verily Gabriel came down to the Prophet, may Allah bless him, while he was eating reclining in upper Makkah and (Gabriel) said to him: 0 Muhammad ! are you eating like the kings? The Apostle of Allah, may Allah bless him, sat down (erect).

Volume 1, Parts II.84.4

'Attab Ibn Ziyád informed us: Ibn al-Mubarak informed us: Ma'mar informed us on the authority of al-Zuhri; he said:

It has reached us that an angel, who had never visited the Prophet, may Allah bless him, before, came to him with Gabriel. The angel said, while Gabriel was keeping quiet: Verily your Lord has granted you choice between being a king-Prophet and a Prophet-servant. The Prophet, may Allah bless him, looked to Gabriel as if to consult him. He (Gabriel) made a signal to show humility and so the Apostle of Allah, may Allah bless him said: Prophet-servant.

Al-Zuhri said: They believed that the Prophet may Allah bless him, since he had said this he did not eat reclining till he passed away from the world.

Volume 1, Parts II.84.5

Hashim Ibn al-Qàsim informed us: Abu Ma'shar informed us on the authority of Sa'id al-Maqburi, he on the authority of 'Ayishah:

That the Prophet, may Allah bless him, said to her: O 'Ayishah ! the mountains of gold would have moved with me if I had so desired: An angel, knot of the fold of whose waist wrapper was equal to the Ka'bah, came to me and said: Verily your Lord greets you and says: You may be a Prophet-king if you like and you may be a Prophet-servant if you like. Gabriel signalled to me: Make yourself humble. Thereupon I said: Prophet-servant. She said: After this the Prophet, may Allah bless him, did not eat reclining, and he used to say: I eat as a servant eats and sit as a servant sits.

Volume 1, Parts II.84.6

Muhammad Ibn Mugatil informed us: `Abd Allah Ibn al-Mubarak informed us; he said reading it (narration) before Ibn Jurayj; he said: Hisham Ibn 'Urwah informed us: Verily Ibn Ka'b Ibn 'Ujrah informed him on the authority of Ka'b Ibn 'Ujrah; he said:

I saw the Apostle of Allah, may Allah bless him, eating with three fingers. Hisham said: With the thumb, the index-finger and the middle finger. He said: Then I saw him licking his three fingers when he wanted to clean them. So before cleaning he licked the middle finger then the index finger and then the thumb.

Volume 1, Parts II.84.7

'Attab Ibn Ziyad informed us: `Abd Allah Ibn al-Mubarak informed us: Yahya Ibn Ayyub informed us: 'Ubayd Allah Ibn Zahr informed us on the authority of `Ali Ibn Yazid, he on the authority of al-Qasim, he on the authority of Abu Umamah, he on the authority of the Prophet, may Allah bless him; he said:

My Lord offered to me that He would convert the pebbles of Makkah into gold for me but I said: No ! O my Lord ! I want to remain satiated for one day and to remain hungry on the other and he repeated it thrice or so. (He added) when I am hungry, I shall implore Thee and when I am satiated I shall praise Thee and thank Thee.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

85. ACCOUNT OF HIS GOOD HABITS, MAY ALLAH BLESS HIM



Volume 1, Parts II.85.1

Muslim Ibn Ibrahim informed us: Al-Harith Ibn `Ubayd informed us: Thabit and Abu 'Imran al-Jawni informed us on the authority of Anas Ibn Malik he said:

The Prophet, may Allah bless him, sent me on a business. I saw a few boys, and I sat down with them. The Prophet, may Allah bless him, came and greeted the boys.

Volume 1, Parts II.85.2

'Abd Allah Ibn Muhammad Ibn Abi Shaybah informed us: Waki` informed us on the authority of Dawud Ibn Abi 'Abd Allah, he on the authority of Ibn Jud'an, he on the authority of his grand-mother, she on the authority of Umm Salamah:

Verily the Prophet, may Allah bless him, sent his slave-girl (for some work). She delayed, thereupon he said: If there were no requital. I would have struck you with this tooth-brush.

Volume 1, Parts II.85.3

'Abd Allah Ibn Salih Ibn Muslim informed us: Mandal informed us on the authority of al-Hasan Ibn al-Hakam, he on the authority of Anas, he said:

I served the Apostle of Allah, may Allah bless him, for ten years. I never saw him stretching his legs (lit knee) towards the legs of his associate. No man shook hands with him when he withdrew his hand before the other person had withdrawn his hand and parted with him. He never met a man and turned away from him before he had turned. He never said to me when I had done some work: Why have you done such and such a work? Why have you not done such and such work? I have smelt ottos but I never smelt of better odour than that of the Apostle of Allah, may Allah bless him. He never turned his head before other man's turning his head when the latter wanted to whisper to him.

Volume 1, Parts II.85.4

'Arim Ibn al-Fadl informed us: Hammad Ibn Zayd informed us on the authority of 'Ali Ibn Zayd, he on the authority of al-Hasan:

Verily the Apostle of Allah, may Allah bless him, recited this verse by way of an example.

Islam and old age suffice for a man to prevent him (from bad deeds).

On this Abu Bakr said: O Apostle of Allah the poet has versified it thus:

The old age and Islam suffice a man to prevent him (from bad deeds).

The Apostle of Allah, may Allah bless him, repeated it as before.

Thereupon Abu Bakr said: I bear witness that thou art the Apostle of

Allah and thou knowest not poetry and it is not worthy of thee.

Volume 1, Parts II.85.5

Muhammad Ibn al-Subah informed us: Al-Walid Ibn Abi Thawr informed us on the authority of Simak, he on the authority of 'Ikrimah; he said:

'Ayishah was asked: Have you ever heard the Apostle of Allah reciting a verse by way of illustration? She said: Some times when entering his house he recited.

He who has no doubt wilt bring news to thee.

Volume 1, Parts II.85.6

Muslim Ibn Ibrahim informed us: Sa'id Ibn Zayd informed us: Wasil informed us on the authority of Yahya Ibn 'Ubayd al-Jahdami, he on the authority of his father:

Verily the Prophet, may Allah bless him, used to sit to urinate as he sat in his house.

Volume 1, Parts II.85.7

'Ubayd Allah Ibn Musa informed us: Isra'il informed us; (second chain) Al-Fadl Ibn Dukayn informed us: Sufyan informed us; all of them on the authority of al-Miqdad Ibn Shurayh, he on the authority of his father, he said:

I heard 'Ayishah saying on an oath that no body saw the Apostle of Allah, may Allah bless him, urinating standing after the revelation of the Qur'an.

Volume 1, Parts II.85.8

Hashim Ibn al-Qasim and Khalaf Ibn al-Walid informed us, they said: 'Abd Allah Ibn al-Mubarak informed us on the authority of Abu Bakr Ibn 'Abd Allah Ibn Abi Maryam, he on the authority of Habib Ibn Salih he said:

When the Apostle of Allah, may Allah bless him, entered lavatory he put on his shoes and covered his head.

Volume 1, Parts II.85.9

'Attab Ibn Ziyad informed us: 'Abd Allah Ibn al-Mubarak informed us; he said: 'Abd Allah Ibn Lahi'ah informed us on the authority of 'Abd Allah Ibn Hubayrah, he on the authority of Hanash, he on the authority of Ibn 'Abbas:

Verily the Apostle of Allah, may Allah bless him, used to flow water (after easing on the ground) then performed with earth. I said: O Apostle of Allah ! water is close to you and he replied: I do not know whether I will reach it.

Volume 1, Parts II.85.10

Waki' Ibn al-Jarrah and al-Fadl Ibn Dukayn informed us on the authority of Sufyan, he on the authority of Mansur, he on the authority of Musa Ibn 'Abd Allah Ibn Yazid al-Khatmi, he on the authority of a mawla of 'Ayishah, he said:

'Ayishah said: or she said: I never saw private parts of the Prophet, may Allah bless him.

Volume 1, Parts II.85.11

Muhammad Ibn Sa'd said: I have been informed on the authority of 'Abd al-Salam Ibn Harb, he on the authority of al-A'mash, he on the authority of Anas Ibn Malik; he said:

When the Apostle of Allah, may Allah bless him, entered lavatory, he never raised his clothes till he was very close to the place he intended.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

86. ACCOUNT OF THE PRAYERS BY THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM

Volume 1, Parts II.86.1

Muhammad Ibn 'Abd Allah al-Asadi informed us; Mis'ar informed us on the authority of Ziyad Ibn 'Ilagah that he heard al-Mughirah Ibn Sh'uhab saying:

The Apostle of Allah, may Allah bless him, used to stand (offering prayers) till his feet or legs were swollen. Then he was asked about it and he replied: Should I not be a grateful servant?

Volume 1, Parts II.86.2

Sulayman Ibn Dàwud al-Hashimi informed us: Ibrahim Ibn Sa'd informed us on the authority of his father, he on the authority of Abu Salamah; he said:

The Apostle of Allah, may Allah bless him, did not pass away until most of his prayers had been offered sitting. He used to say: The most actions liked by Allah are those done even perpetually though they be small.

Volume 1, Parts II.86.3

Al-Fadl Ibn Dukayn informed us: 'Azrah Ibn Thabit al-Ansari informed us on the authority of Thumàmah Ibn `Abd Allah Ibn Anas; he said:

Anas used to take breath (in drinking water) twice or thrice and thought that the Apostle of Allah, may Allah bless him used to breath thrice./

Volume 1, Parts II.86.4

Ishaq Ibn Isa informed us: 'Abd al-Warith Ibn Sa'id informed us: Abu 'Isam informed us on the authority of Anas; he said:

The Apostle of Allah, may Allah bless him, used to (pause for) breathing thrice during drinking water, and said: It is very pleasant, blessed and blissful. Anas said: I breath thrice during drinking water.

Volume 1, Parts II.86.5

Al-Fadl Ibn Dukayn and Ahmad Ibn 'Abd Allah Ibn Yunus informed us

on the authority of Mandal, he on the authority of Muhammad Ibn 'Ajlān, he on the authority of Sumayyī he on the authority of Abu Salih, he on the authority of Abu Hurayrah; he said:

When the Apostle of Allah, may Allah bless him, felt thirsty, his voice became low and he covered his face.

Volume 1, Parts II.86.6

Al-Fadl Ibn Dukayn informed us: Talhah Ibn 'Amr informed us on the authority of 'Ata, he on the authority of the Prophet, may Allah bless him; he said:

We, the Prophets have been commanded to take our day-break meals late and break the fasts early, and that we should keep our right hands in prayers about our left hands.

Volume 1, Parts II.86.7

Muhammad Ibn `Abd Allah al-Asadi informed us: Sufyan informed us on the authority of Abu Fazarah, he on the authority of Yazid Ibn al-Asamm; he said:

The Apostle of Allah, may Allah bless him, was never seen yawning in prayers.

Volume 1, Parts II.86.8

`Abd Allah Ibn Ja'far al-Raqqi informed us; Ibn al-Mubarak informed us on the authority of Ma`mar, he on the authority of al-Zuhri; he said:

The Apostle of Allah, may Allah bless him, never rode while going with funeral party.

Volume 1, Parts II.86.9

'Attab Ibn Ziyad informed us: `Abd Allah Ibn al-Mubarak informed us: 'Abd al-'Aziz Ibn Abi Rawwad informed us; he said:

When the Apostle of Allah, may Allah bless him, attended a funeral, he

kept most of the time quiet and talked to himself. They (Companions) thought, that he was talking to himself of the dead person, and so nobody spoke to him nor a question was asked of him.

Volume 1, Parts II.86.10

Sa'id Ibn Muhammad al-Thaqafi informed us on the authority of al-Ahwas Ibn Hakim, he on the authority of Abu 'Awn, Rashid Ibn Sa'd and his own father; they said:

When the Apostle of Allah, may Allah bless him, offered prayers he placed his right hand above his left hand.

Volume 1, Parts II.86.11

'Affan Ibn Muslim informed us: Aban informed us: Qatadah informed us: Safiyyah Bint Shaybah related to me on the authority of 'Ayishaht:

That the Prophet, may Allah bless him, took his bath with a sa` (of water) *(Sa` is a measure of weight as well as of capacity. In each case it is equal to four mudds and a mudd is equal to a pound and one third of it.)* and made ablution with a mudd*

Volume 1, Parts II.86.12

'Abd Allah Ibn Idris al-Awdi informed us: I heard al-'Amash mentioning on the authority of Salim Ibn Abi al-Ja`d, he on the authority of Kurayb, he on the authority of Ibn 'Abbas; he said:

I passed one night with my aunt Maymunah (Prophet's wife). The Apostle of Allah, may Allah bless him, got up, took bath and a kerchief was brought to him but he did not touch it, and demonstrating by his hand he said: In this way; pointing by his hand. He (Ibn Sa`d) said: It means: Shaking off.

Volume 1, Parts II.86.13

'Ubayd Allah Ibn Musa informed us; he said: Khallad al-Saffar informed us on the authority of Yazid al-Rafashi, he on the authority of Anas Ibn Malik:

Verily when the Apostle of Allah, may Allah bless him, made ablution, he combed his beard (with fingers) and said: My Lord commanded me thus. `Ubayd Allah put his right hand under his chin as if he was raising his beard towards the sky.

Volume 1, Parts II.86.14

Muhammad Ibn Rabi'ah al-Kilabi informed us on the authority of Abu 'Amr Ibn al-'Ala, he on the authority of Iyas Ibn Ja'far al-Hanafi; he said:

I have been informed that the Apostle of Allah, may Allah bless him, owned a kerchief with which he dried (his face etc) after ablution.

Volume 1, Parts II.86.15

Yahya Ibn al-Sakan informed us: Shu'bah informed us: Al-Ash'ath Ibn Sulayman informed us on the authority of his father, he on the authority of Masruq, he on the authority of `Ayishah; she said:

The Apostle of Allah, may Allah bless him, liked to begin all his action. With the right side, in his ablution, in his walk and in his wearing shoe.

Volume 1, Parts II.86.16

'Affan Ibn Muslim informed us: Aban Ibn Yazid informed us on the authority of Qatadah, he on the authority of Anas; he said:

The Apostle of Allah, may Allah bless him, slaughtered his sacrificial animals with his hand and recited: In the name of Allah.

Volume 1, Parts II.86.17

'Affan Ibn Muslim related to us: Aban Ibn Yazid al-'Attar related to us: Yahya Ibn Abu Kathir related to us: 'Imran Ibn Hittan related to me: That 'Ayishah related to him; she said:

The Prophet of Allah, may Allah bless him, did not leave in his house anything bearing cross without breaking it.

Volume 1, Parts II.86.18

Sa'id Ibn Muhammad al-Thaqafi informed us: Abu al-Nadr Salim informed us on the authority of Nafi', he on the authority of Ibn `Umar:

When the Prophet, may Allah bless him feared something i. e, he would forget it, he tied a thread to his small finger or his ring.

Volume 1, Parts II.86.19

Ishaq Ibn 'Isa informed us: Hammad Ibn Salamah informed us on the authority of Yunus Ibn Khabbab, he on the authority of Mujahid:

Verily the Prophet, may Allah bless him, kept fast on Mondays and Thursdays.

Volume 1, Parts II.86.20

Ishaq Ibn Isa informed us: Hammad Ibn Salamah informed us on the authority of Thabit, he on the authority of Anas:

Verily the Prophet, may Allah bless him, kept fasting till it was said he would continue fasting; and he stopped fasting till it was said he would stop fasting.

Volume 1, Parts II.86.21

Shurayh Ibn al-Nu'man related to us: Hushaym informed us; he said: Muhammad Ibn Ishaq informed us on the authority of Hafs Ibn 'Ubayd Allah Ibn Anas, he on the authority of Anas Ibn Malik; he said:

The Apostle of Allah, may Allah bless him, used to break fast on the day of 'Id al-Fitr with dates then he came out (to offer prayers).

Volume 1, Parts II.86.22

Ibrahim Ibn Shammās informed us; he said: Yahya Ibn al-Yaman informed us on the authority of Sufyan, he on the authority of Jàbir, he on the authority of Abu Muhammad, he on the authority of 'Ayishah; she

said:

The Prophet, may Allah bless him, did not sit in a dark house till it was lighted with a lamp.

Volume 1, Parts II.86.23

Musa Ibn Dawud vertelde aan ons; Ibn Lahi`ah informeerde ons op autoriteit van al-Harith Ibn Yazid, hij op autoriteit van 'Ali Ibn Rablah; een zekere persoon hoorde 'Ubadah Ibn al-Samet zeggen:

De profeet (vzmh) kwam naar ons toe en Abu Bakr zei: Sta op! (Get up)! wij moeten een opvolger van de Boodschapper van Allah (vzmh) zoeken tegen deze hypocriet. De Boodschapper van Allah (vzmh) zei: "Niemand moet voor mij opstaan, maar alleen voor Allah".

Volume 1, Parts II.86.24

Musa Ibn Dáwud and Qutaybah Ibn Sa'id informed us, they said: Ibn Lahi'ah informed us on the authority of 'Ugayl, he on the authority of Ibn Shihab:

When the first fruit of the season was brought to the Prophet, may Allah bless him, he kissed it and placed it on his eyes and said: O Allah ! show us the last as Thou hast shown the first.

Volume 1, Parts II.86.25

`Abd Allah Ibn Maslamah Ibn Qa`nab informed us: Sulayman Ibn Bilal informed us on the authority of Rabi'ah, he on the authority of 'Abd al-Malik Ibn Sa'id, he on the authority of Abu Humayd or Abu Usayd; he said:

The Apostle of Allah, may Allah bless him, said: If you hear a (...) from me to which your hearts accept and your hair and countenance are softened by it and you think that it is close to you, then I shall be closer to it than you. When you hear a hadith from me which your hearts reject and your hair and countenance dislike and you think it is far from you then I shall be farther from it than you.

87. ACCOUNT OF THE ACCEPTING OF THE PRESENTS AND THE REJECTING OF *sadaqah* BY THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM



Volume 1, Parts II.87.1

Abu'Asim Al-Dahhak Ibn Mukhallad al-Shaybani informed us on the authority of Muhammad Ibn 'Abd al-Rahman al-Mulaykī, he on the authority of Ibn Abi Mulaykah, he on the authority of Ibn `Abbas, he on the authority of `Ayishah:

Verily the Apostle of Allah used to accept present and did not accept *sadaqah*.

Volume 1, Parts II.87.2

Sa'id Ibn Sulayman informed us: 'Abbad Ibn al-'Awwam informed us on the authority of Muhammad Ibn 'Amr and Abu Salamah, they on the authority of Abu Hurayrah, he said:

The Apostle of Allah, may Allah, bless him, used to accept present and did not eat any thing of *sadaqah*.

Volume 1, Parts II.87.3

Muhammad Ibn Mus'ab al-Qarqasani informed us: Abu Bakr Ibn 'Abd Allah Ibn Abi Maryam informed us on the authority of Habib Ibn 'Ubayd al-Rahabi; he said:

When a thing was brought to the Prophet, may Allah bless him; he asked: Is it a present or a *sadaqah*? If it was said: It is a *sadaqah*, he did not eat it and if it was said: It is a present, he ate it. He (Habib) said: Some Jews brought a bowl of tharid. He asked: Is it a present or a *sadaqah*? They said: A present. He ate it. Some of them said: Muhammad sat like a servant. The Apostle of Allah, may Allah bless him, understood it and said: I am a servant and sit like a servant.

Volume 1, Parts II.87.4

`Amr Ibn al-Haytham informed us: Al-Mas'udi informed us on the authority of 'Awn Ibn `Abd Allah; he said:

When a thing was brought to the Apostle of Allah, may Allah bless him, he inquired if it was a present or a *sadaqah*. If they said it was a *sadaqah*, he diverted it to the people of al-Suffah. If they said it was a present, he ordered it to be put there, then he invited the people of al-Suffah to it.

Volume 1, Parts II.87.5

'Affan Ibn Muslim informed us: Hammad Ibn Salamah informed us on the authority of Muhammad Ibn Ziyad; he said:

I heard Abu Hurayrah saying: Verily when food was brought to him by others than the members of his family, he inquired about it. If it was said, it was a present, he ate it; and if it was said it was a *sadaqah* he asked others to eat it and did not eat it himself.

Volume 1, Parts II.87.6

Al-Fadl Ibn Dukayn informed us: Mu'arrif Ibn Wasil al-Sa'di informed us: Hafsah Bint Talq, a woman of the tribe aged ninety years, related to me on the authority of my grand-father Abu 'Amirah Rushayd Ibn Malik; he said:

One day I was with the Apostle of Allah, may Allah bless him. In the meantime, a person brought to him a tray of dates. He asked: What is this? Is it *sadaqah* or a present? The man said; It is *sadaqah*. Thereupon he said; Offer it to the people. He (Rushayd) said: Al-Hasan Ibn `Ali Ibn Abi Talib was playing in dust before him. He took a date and put into his mouth. The Apostle of Allah, may Allah bless him, looked to him and put his finger into his mouth and took out the date. Then he threw it and said: Verily we are the family members of Muhammad we do not eat the *sadaqah*.

Volume 1, Parts II.87.7

Hisham Ibn Sa'id al-Bazzaz informed us: Al-Hasan Ibn Ayyub al-Hadrami informed us: 'Abd Allah Ibn Busr the Companion of the Prophet, may Allah bless him, related to me; he said:

My sister used to send presents with me to the Apostle of Allah, may Allah bless him, and he accepted them.

Volume 1, Parts II.87.8

Hisham Ibn Sa'id informed us: Al-Hasan Ibn Ayyub informed us on the authority of Abd Allah Ibn Busr; he said:

The Apostle of Allah, may Allah bless him, accepted a present and did not accept a *sadaqah*.

Volume 1, Parts II.87.9

Shababah Ibn Sawwar, Malik Ibn Isma'il and 'Abd Allah Ibn Salih informed us they said: Isra'il informed us on the authority of Thuwayr, he on the authority of his father: Malik and 'Abd Allah Ibn Sálìh said on the authority of Ali: he said:

Kisra made a present to the Apostle of Allah, may Allah bless him, and he accepted it. Likewise other kings (muluk) made presents to him and he accepted from them.

Volume 1, Parts II.87.10

Rawh Ibn 'Ubadah informed us: Sa'id Ibn Abi 'Arubah informed us on the authority of Qatadah, he on the authority of Anas Ibn Malik:

Verily the Apostle of Allah, may Allah bless him, said: If a sheep's trotter is presented to me, I shall accept it, and if I am invited, i.e., to a fore-arm, (of a sheep) I shall respond to it.

Volume 1, Parts II.87.11

Al-Fadl Ibn Dukayn and Ahmad Ibn 'Abd Allah Ibn Yunus informed us; they said: Al-Fadl Ibn Zuhayr informed us on the authority of Dawud Ibn 'Abd Allah that Humayd Ibn 'Abd al-Rahman al-Himyar related to him:

Verily the Apostle of Allah, may Allah bless him; said: If I am invited to a sheep's trotter, I shall respond to it and if the same is presented to me I shall accept it.

Volume 1, Parts II.87.12

Musa Ibn Dawud informed us: Nafi' Ibn 'Umar informed us on the authority of Abu Mulaykah:

Verily the Prophet, may Allah bless him, entered (the hujrah of) 'Ayishah and food was brought to him and there was no meat in it. He said: Do not I see earthen-ware cooking pot for meat with you? They said: Yes. But it has been given in sadaqah to Barirah, and you do not eat of *sadaqah*. He said: It was not given to me in sadqah and if you had served it I would have eaten it.

Volume 1, Parts II.87.13

Abu 'Abd Allah Muhammad Ibn Sa'd said in another narration:

It is sadqah to Barirah but a gift to us: meaning from her (Barirah).

Volume 1, Parts II.87.14

Abd al-Wahhab Ibn 'Ala al-'Ajali informed us: he said; 'Awf informed us on the authority of al-Hasan:

Verily the Apostle of Allah, may Allah bless him, said: Verily Allah has made (receiving) sadaqah unlawful for me and the members of my family.

Volume 1, Parts II.87.15

'Abd al-Wahhab Ibn 'Ata informed us; he said: 'Awf informed us on the authority of al-Hasan:

Verily the Apostle of Allah, may Allah bless him said: Verily I see a date lying in my house and I have an urge for (eating) it but I am prevented from it for fear of it being of *sadaqah*.

Volume 1, Parts II.87.16

Qabisah Ibn 'Uqbah informed us: Sufyan informed us on the authority of

Mansur, he on the authority of Talhah Ibn Musarrif, he on the authority of Anas Ibn Malik, he said:

The Apostle of Allah, may Allah bless him, passed by a date lying on the way and said: If I had not feared it to be of *sadaqah*, I would have eaten it.

He (Anas) said: Ibn 'Umar passed by a date lying down, (on the ground) and he ate it.

Volume 1, Parts II.87.17

Mutarrif Ibn Abd Allah informed us: `Abd al-'Aziz Ibn Abi Hazim informed us on the authority of Usamah Ibn Zayd, he informed us on the authority of 'Amr Ibn Shu'ayb he on the authority of his father, he on the authority of his ('Amr's) grand-father, he said:

The Apostle of Allah, may Allah bless him, was sleeping, he moved his body in the night and found a date beneath his side. He took it and ate it. Then he remained restless till the end of the night and he could not sleep. He mentioned it to some of his wives and said: I found a date beneath my side and I ate it, and I fear it might be of *sadaqah*.

Volume 1, Parts II.87.18

Mutarrif Ibn `Abd Allah informed us: `Abd al-'Aziz Ibn Abi Hazim informed us on the authority of Usamah Ibn Zayd, he on the authority of 'Abd al-Malik Ibn al-Mughirah; he said:

The Apostle of Allah, may Allah bless him, said: 0 children of `Abd al-Muttalib ! *sadaqah* are the filth of people, so do not eat them nor be `amil over them.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

88. ACCOUNT OF THE FOOD OF THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM, AND WHAT FOOD HE LIKED



Volume 1, Parts II.88.1

Abu Usamah Hammad Ibn Usamah informed us: Hisham Ibn 'Urwah

informed us on the authority of his father, he on the authority of 'Ayishah; she said:

The Apostle of Allah, may Allah bless him, liked sweet things and honey.

Volume 1, Parts II.88.2

`Amr Ibn `Asim al-Kilabi informed us: Hammam informed us on the authority of Qatadah, he on the authority of Anas; he said:

I approached the Prophet, may Allah bless him, and put a barley bread with a large quantity of fat and pumpkin. I saw him relishing the pumpkin, so I began placing it before the Prophet, may Allah bless him. Anas said: Since the time I saw the Prophet, may Allah bless him, relishing pumpkin, I did not cease relishing it.

Volume 1, Parts II.88.3

Yahya Ibn 'Abbad informed us: `Umarah Ibn Zadhan informed us: Thabit informed us on the authority of Anas:

Verily the Prophet, may Allah bless him, relished dubba; or he said: A1-Qar'. (Dubba and al-Qara' both mean pumpkin.)

Volume 1, Parts II.88.4

Qutaybah Ibn Sa'id al-Balkhi informed us: Layth Ibn Sa'd informed us on the authority of Mu'awiyah Ibn Salih, he on the authority of Abu Tàlut; he said:

I entered before Anas Ibn Malik who was eating pumpkin and saying: 0 small tree ! you are dear to me because the Apostle of Allah, may Allah bless him, liked you.

Volume 1, Parts II.88.5

Hashim Ibn al-Qasim al-Kinani informed us: Abu Ma'shar informed us on the authority of 'Abd Allah Ibn `Abd Allah ibn Abi Talhah, he on the authority of Anas Ibn Malik:

Verily he said: When there was a pumpkin with us we preferred the Apostle of Allah, may Allah bless him, over us, for it.

Volume 1, Parts II.88.6

Musa Ibn Dawud and Ishaq Ibn Isa informed us, they said: Ibrahim Ibn Sa'd informed us on the authority of his father, he on the authority of `Abd Allah Ibn Ja'far; he said:

I saw the Prophet, may Allah bless him, eating cucumber with dates.

Volume 1, Parts II.88.7

'Ubaydah Ibn Humayd al-Taymi informed us: 'Abd al-'Aziz Ibn Rufay' related to me on the authority of 'Ikrimah; he said: `Ayishah said:

A kettle was brought before the Apostle of Allah, may Allah bless him. He used to take out forearm from it, ate it then offered prayers without making ablution or rinsing the mouth.

Volume 1, Parts II.88.8

Abu al-Sakan Makki Ibn Ibrahim al-Balkhi informed us: Al-Ju'ayd Ibn 'Abd al-Rahman informed us on the authority of al-Hasan Ibn 'Abd Allah Ibn 'Ubayd Allah: Verily 'Amr Ibn 'Ubayd Allah related to him; he said:

I saw the Apostle of Allah, may Allah bless him, eating shoulder then standing and rinsing the mouth and offering prayers without making (new) ablution.

Volume 1, Parts II.88.9

'Ubaydah Ibn Humayd informed us: Dawud Ibn Abi Hind related to me on the authority of Ishaq Ibn `Abd Allah, he said: Umm Hakim Bint al-Zubayr was used to make presents to the Prophet, may Allah bless him. He said:

The Prophet, may Allah bless him, entered before her one day. She presented a shoulder to him. He said: She began to make it into pieces

and the Prophet, may Allah bless him, ate it. Then he offered prayers and performed no (fresh) ablution.

Volume 1, Parts II.88.10

Hashim Ibn al-Qasim informed us: Abu Ja`far al-Razi inform-ed us on the authority of Ja`far Ibn Muhammad, he on the authority of his father, he on the authority of 'Ali Ibn Husayn, he on the authority of Umm Salamah; she said:

The Apostle of Allah, may Allah bless him, took meat and offered prayers and did not perform (fresh) ablution.

Volume 1, Parts II.88.11

'Arim Ibn al-Fall informed us: Hammad Ibn Salamah informed us on the authority of 'Abd al-Rahman Ibn Abi Rafi', he on the authority of his aunt Sulma, she on the authority of Abu Rafi'; he said:

I slaughtered a she-goat for the Prophet, may Allah bless him. He (Prophet) said: 0 Abu Rafi' ! let me have the fore-arm. I passed it on to him. Then he said: Let me have the fore-arm. I passed it on to him. Then he said: Let me have the fore-arm. 0 Apostle of Allah ! has a goat more than two fore-arms? He said: If you had kept quiet, you would have given me what I asked for.

Volume 1, Parts II.88.12

Muslim Ibn Ibrahim informed us: Jarir Ibn Hazim informed us: Humayd informed us on the authority of Anas Ibn Malik:

Verily the Prophet, may Allah bless him, combined the dates and cooked meat.

Volume 1, Parts II.88.13

Sa'id Ibn Sulayman informed us: Al-Mubarak Ibn Sa'id informed us: His brother 'Umar Ibn Sa'id informed us on the authority of a person of al-Basrah, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbas; he said:

The most liked food to the Apostle of Allah, may Allah bless him, was al-tharid (i. e., bread broken into pieces and soaked in soup etc.) of bread and al-tharid of dates, i. e. al-hays.

Volume 1, Parts II.88.14

Sa'id Ibn Sulayman informed us: 'Abbad related to us on the authority of Humayd, he on the authority of Anas:

Verily the Apostle of Allah, may Allah bless him, relished al-thufl i.e, al-tharid.

Volume 1, Parts II.88.15

Al-Fadl Ibn Dukayn informed us: Mis'ar informed us on the authority of 'Ali Ibn al-Aqmar; he said:

The Prophet, may Allah bless him, ate dates and when he reached its rotten part, he kept it in his hand. If any one asked him to give that remnant to him, he would say: I do not like for you what I do not like for me.

Volume 1, Parts II.88.16

Yahya Ibn Muhammad al-Jari informed us on the authority of 'Abd al-Muhaymin Ibn 'Abbas Ibn Sahl Ibn Sa'id, he on the authority of his father, he ('Abbas) on the authority of his ('Abd al-Muhaymin's) grandfather:

Verily a clean plate i. e., of chalk was presented to him. He said: What is this? I have not seen this kind of food. He (the person presenting) said: Did the Prophet, may Allah bless him, not eat it? He said: No. He did not even see it. He added: Barley was ground for him and then twice blown with the mouth. Then (food) was made of it and he ate it.

Volume 1, Parts II.88.17

Wahb Ibn Jarir Ibn Hazim informed us: Shu'bah informed us on the authority of Abu Ishaq; he said:

'Umar Ibn al-Khattab said: Flour should not be sieved for me, after I have seen the Apostle of Allah, may Allah bless him, eating it.

Volume 1, Parts II.88.18

Al-Aswad Ibn 'Amir and Ishaq Ibn 'Isa informed us; they said: Shurayk informed us on the authority of `Abd Allah Ibn Muhammad Ibn 'Aqil, he on the authority of al-Rubay` and a daughter of Mu'awwidh Ibn 'Afra; she said:

I want to the Prophet, may Allah bless him, with a veil full of dates and (cooked) young ones of birds. She added: He ate from it and gave a hand full of ornaments or gold and said: Decorate yourself with it.

Volume 1, Parts II.88.19

Khalid Ibn Khidash informed us: 'Abd al-Aziz Ibn Muhammad related to us: Hisham Ibn `Urwah informed us on the authority of his father, he on the authority of `Ayishah; she said:

For the Apostle of Allah, may Allah bless him, sweet drinking water was sought.

Volume 1, Parts II.88.20

Hashim Ibn al-Qasim al-Kinani informed us: Abu Ma`shar informed us: Hafs Ibn 'Umar Ibn `Abd Allah Ibn Abi Talhah informed us on the authority of Anas Ibn Malik; he said:

A tray of dates was presented to the Apostle of Allah, may Allah bless him. He knelt down and took handfuls and sent to his wives. Then he took a handful from them and ate them and threw the stones to his left side. A black goat came and ate them.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

89. ACCOUNT OF FOODS AND DRINKS DISLIKED BY THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM

Volume 1, Parts II.89.1

Yunus Ibn Muhammad al-Muwaddib informed us: Layth Ibn Sa`d informed us on the authority of Yazid Ibn Abi Habib, he on the authority of Abu al-Khayr, he on the authority of Abu Ruhm al-Sama`i: Verily Abu Ayyub related to him; he said:

I said: O Apostle of Allah ! when you send food to me, I see the marks of your fingers in it, I also place my fingers in it. But this food that you have sent to me does not contain the marks of your fingers. Thereupon the Apostle of Allah, may Allah bless him, said: Yes ! There is onion in it, so I disliked to eat it, because the angel visits me; but you may eat it.

Volume 1, Parts II.89.2

`Ubayd Allah Ibn Musa informed us; he said: Isra'il informed us on the authority of Ibrahim Ibn `Abd al-A`lá, he on the authority of Suwayd; he said:

A trencher in which there was garlic brought to the Apostle of Allah, may Allah bless him. He smelt the smell of garlic and stretched back his hand. So Mu`adh also withheld his hand and the people stretched back their hands. Thereupon he (Prophet) said to them: What has happened to you? They said: Since you drew your hand so we also drew our hands. The Apostle of Allah, may Allah bless him, said: Eat in the name of Allah. Verily I make supplication (confidentially) to Him to Whom you do not make supplications (confidentially).

Volume 1, Parts II.89.3

Khalid Ibn Khidash informed us: 'Abd Allah Ibn Wahb informed us; he said: I heard Abu Sakhr saying; he said:

Fine flour of almonds was brought to the Prophet, may Allah bless him. The Apostle of Allah, may Allah bless him, said: Keep it away from me, it is the drink of the wealthy people.

Volume 1, Parts II.89.4

'Attab Ibn Ziyad informed us: Ibn al-Mubarak informed us: Haywat Ibn Shurayh informed us on the authority of 'Amr Ibn Malik, he on the

authority of Humayd Ibn Ziyad, he on the authority of Yazid Ibn Qusayt:

Verily flour of almonds was brought to the Prophet, may Allah bless him, when he was frightened of it, he said: What is this? They replied: Flour of almonds. He said: keep it away from me, it is the drink of the wealthy people.

Volume 1, Parts II.89.5

'Ubaydah Ibn al-Humayd informed us on the authority of Abu `Abd Allah Waqid al-Khayyat, he on the authority of Said Ibn Jubayr, he on the authority of Ibn 'Abbas; he said:

Butter, cheese and a spiny-tailed lizard were presented to the Apostle of Allah, may Allah bless him. He (Ibn `Abbas) said: He ate from butter and cheese. He (Ibn 'Abbas) said: He said relating to spiny-tailed lizard: This is a thing that I have never eaten. He who likes may eat it. He (Ibn 'Abbas) said: It was eaten on his table.

Volume 1, Parts II.89.6

Hashim Ibn al-Qasim informed us: Shu'bah informed us on the authority of al-Hakam, he on the authority of Zayd Ibn Wahb, he on the authority of al-Bara Ibn 'Azib he on the authority of Thabit Ibn Wadi`ah al-Ansari:

He said about the Prophet, may Allah bless him: That a spiny-tailed lizard was brought to him. Thereupon he (Prophet) said: Transformed people! Allah knowth best.

Volume 1, Parts II.89.7

Said Ibn Sulayman informed us: Khalid Ibn 'Abd Allah informed us on the authority of Husayn, he on the authority of Zayd Ibn Wahb, he on the authority of Thabit Ibn Yazid Ibn Wadi'ah; he said:

We were with the Prophet, may Allah bless him, and we found spiny-tailed lizards which we roasted. Then from them were brought before the Apostle of Allah, may Allah bless him. He took a stick and began to count its fingers. Then he said: A tribe of the Israelites was metamorphosed into quadrupeds, but I do not know which of the quadrupeds, they were. He (Thabit) said: He did not eat from it and did not prohibit it.

Volume 1, Parts II.89.8

Said Ibn Sulayman informed us: 'Abbad Ibn al-'Awwam informed us on the authority of al-Shaybani, he on the authority of Yazid Ibn al-Asamm, he on the authority of Ibn 'Abbas:

Verily the Apostle of Allah, may Allah bless him, was with Maymunah, when a tray of lizard-flesh was presented to him. When he wanted to eat it, Maymunah said to him: O Apostle of Allah ! do you know what is this? He said: No! She said: This is the flesh of lizard. He said: Is it the flesh which I do not eat? With him there were al-Fadl Ibn 'Abbas, Khalid Ibn al-Walid and another woman. Khalid Ibn al-Walid said to him: O Apostle of Allah ! is it forbidden? He said: No. Then he added. Eat it. Al-Fadl, Khalid and the woman ate it. Maymunah said: But I do not eat a thing which the Apostle of Allah, may Allah bless him, did not eat.

Volume 1, Parts II.89.9

Ishaq Ibn 'Isa informed us: Hammád Ibn Salamah informed us on the authority of Abu al-Muhazzim; he said: I heard Abu Hurayrah saying:

Seven lizards were brought in a bowl before the Apostle of Allah. They were anointed with fat. He said: Eat it; But he did not eat it himself, They said: O Apostle of Allah ! should we eat it while you are not eating. He said: I abhor it.

Volume 1, Parts II.89.10

Ishaq Ibn 'Isa informed us: Hammád Ibn Salamah informed us on the authority of Bishr Ibn Harb, he on the authority of Abu Sa'id al-Khudri:

Verily a lizard was brought before the Apostle of Allah, may Allah bless him. He said: Turn its back. They turned it accordingly. Then he said: Turn its belly. They turned it. Then he said: There was a tribe of the Israelites from those on whom Allah was wrathful. If it was, it should be the same. If it was, it should be the same.

Volume 1, Parts II.89.11

Isma'il Ibn Ibrahim al-Asadi informed us on the authority of 'Ali Ibn

Zayd: (second chain) 'Imran Ibn Abi Harmalah related to me on the authority of Ibn 'Abbas; he said:

I entered with the Apostle of Allah and Khalid Ibn al-Walid before Maymunah Bint al-Harith. She said: Should I not feed you from a present made to me by Umm 'Agiq. He (Prophet) said: Yes. Then two roasted lizards were brought before him. The Apostle of Allah, may Allah bless him, spat. Thereupon Khalid Ibn al-Walid said: As if you do not like it. He said: Yes. She said: Should I not supply you milk presented to me. He said: Yes. He (Ibn 'Abbas) said: Milk was brought to him in a bowl. The Apostle of Allah, may Allah bless him, drank from it. I was to his right and Khalid to his left. He said to me: Drink it, it is for you, and if you like you may leave for Khalid also. Then I expressed: I do not like to prefer any one to me in the remainder of (your food or drink). Thereupon the Apostle of Allah, may Allah bless him, said: He should say on whom Allah bestows food: 0 Allah ! bless us and feed us better than this. He, whom Allah provides milk, should say: 0 Allah bless us and add more to it because there is nothing besides milk which may be used as food and drink.

Volume 1, Parts II.89.12

Hashim Ibn al-Qasim informed us; he said: Shu`bah informed us: he said Ja`far Ibn Iyás informed us: I heard Sa'id Ibn Jubayr (relating) on the authority of Ibn `Abbas; he said:

Umm Hufayd the maternal aunt of Ibn `Abbas presented butter, cheese and lizards to the Apostle of Allah, may Allah bless him. He ate butter and cheese and left lizards as disliked food. He (Ibn 'Abbas) said: It was on the table of the Apostle of Allah, may Allah bless him. If it had been a prohibited (food) it could not be eaten at the table of the Apostle of Allah, may Allah bless him.

Volume 1, Parts II.89.13

Hashim Ibn al-Qasim informed us: Abu Ja`far al-Razi and Warqa Ibn 'Umar informed us on the authority of 'Abd Allah Ibn Dinar, he on the authority of Ibn 'Umar, he on the authority of the Apostle of Allah, may Allah bless him; he said:

:A man called him and asked him: What do you say about lizards. He (Prophet) said: I do not eat it nor I prohibit it.

Volume 1, Parts II.89.14

'Affan Ibn Muslim informed us; Hatim Wardan informed us; Yunus informed us on the authority of Muhammad Ibn Sirin; he said:

A lizard was brought to the Prophet of Allah who said; We are urban people and so we dislike it.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

90. ACCOUNT OF WHAT OF WOMEN AND PERFUMES WERE LIKED BY THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM



Volume 1, Parts II.90.1

`Affan Ibn Muslim informed us: Abu al-Mundhir informed us on the authority of Thabit, he on the authority of Anas, he on the authority of the Prophet, may Allah bless him; he said:

From mundane objects women and perfumes have been made pleasing to me and prayer (i.e., al-salat).

Volume 1, Parts II.90.2

Musa Ibn Isma'il informed us: Abu Bishr Sahib al-Basri informed us on the authority of Yunus, he on the authority of al-Hasan; he said:

The Apostle of Allah, may Allah bless him, said: I like not from worldly life but perfumes and women.

Volume 1, Parts II.90.3

'Abd Allah Ibn Ja'far al-Raqqi informed us: Abu al-Mulayh informed us on the authority of Maymun; he said:

The Apostle of Allah, may Allah bless him, did not receive from wordly luxuries except perfume and women.

Volume 1, Parts II.90.4

Al-Fadl Ibn Dukayn informed us; Isra'il informed us on the authority of Abu Ishaq, he on the authority of a person who related on the authority of `Ayishah she said:

The Prophet of Allah, may peace be on him, liked three worldly objects- perfume, women and food. He obtained two and did not obtain one. He obtained women and perfumes but did not get food.

Volume 1, Parts II.90.5

Al-Fadl Ibn Dukayn informed us: Musa Ibn Qays al-Hadrami informed us on the authority of Salamah Ibn Kuhayl; he said:

The Apostle of Allah, may Allah bless him, did not obtain any thing from worldly objects dearer to him than women and perfumes.

Volume 1, Parts II.90.6

`Affan Ibn Muslim informed us: Abu Hilal informed us on the authority of Qatadah, he on the authority of Ma'qil Ibn Yasar; he said:

Nothing was dearer to the Prophet of Allah, may Allah bless him, than a horse. Then he said: O Allah ! excuse me, nay ! the women (i. e. not dearer than women).

Volume 1, Parts II.90.7

Abu Salamah Musa Ibn Isma'il informed us; Abu Bishr Sahib al-Basri informed us: Yazid al-Raqashi informed us: Verily Anas Ibn Malik related to them; he said:

We could recognise the coming out of the Prophet, may Allah bless him, by perfume.

Volume 1, Parts II.90.8

Muhammad Ibn `Ubayd al-Tanafisi and 'Ubayd Allah Ibn Musa al-Ansi

informed us; they said: Al-A`mash informed us on the authority on Ibrahim; he said:

The Apostle of Allah may Allah bless him, was recognized by perfume when he came out.

Volume 1, Parts II.90.9

Al-Fadl Ibn Dukayn informed us: 'Azrah Ibn Thabit informed us: Thumamah Ibn `Abd Allah Ibn Anas related to me:

Verily Anas did not decline perfume and believed that the Apostle of Allah, may Allah bless him, did not decline perfume (if presented).

Volume 1, Parts II.90.10

'Affan Ibn Muslim informed us: Al-Mubáarak i.e., Ibn Fudalah informed us; Isma'il Ibn `Abd Allah Ibn Abi Talhah al-Ansari informed us; he said:

I heard Anas Ibn Malik saying: I never saw the Apostle of Allah, may Allah bless him, returning perfume when it was offered to him.

Volume 1, Parts II.90.11

Musa Ibn Isma'il informed us: Abn Bishr informed us: `Abd Allah Ibn `Ata al-Makki informed us on the authority of Muhammad Ibn `Ali:

I said to `Ayishah: O mother ! did the Apostle of Allah, may Allah bless him, use perfumes? She said: Yes: dhikarat al-tayyib. I asked: What is dhikarat al-tayyib? She said: Musk and ambergris.

Volume 1, Parts II.90.12

`Ubayd Allah Ibn Musa informed us: Isra'il informed us on the authority of 'Abd Allah Ibn al-Mukhtar, he on the authority of Musa Ibn Anas, he on the authority of Anas Ibn Malik:

Verily the Apostle of Allah, may Allah bless him, had sukk (a perfume) which he used.

Volume 1, Parts II.90.13

Hashim Ibn al-Qasim informed us: Shu`bah informed us on the authority of Khulayd Ibn Ja`far, he said: I heard Abu Nadrah (saying) on the authority of Abu Sa'id al-Khudri; he said:

The (Companions) mentioned of musk before the Prophet, may Allah bless him. Thereupon he said: Is it not the best of perfumes?

Volume 1, Parts II.90.14

Al-Fadl Ibn Dukayn informed us: Hisham Ibn Sa'id informed us on the authority of Zayd Ibn Aslam, he on the authority of `Ubayd Ibn Jurayj, he said:

I said to Ibn `Umar: O Abu `Abd al-Rahman ! I see you liking (this perfume) al-khaluq. Thereupon he said: This was the most pleasing perfume to the Apostle of Allah, may Allah bless him.

Volume 1, Parts II.90.15

Musa Ibn Dawud informed us: Ibn Lahi`ah informed us on the authority of Bukayr, he on the authority of Nafi', he on the authority of Ibn `Umar:

When he wanted to incense, he placed camphor over aloes then incensed it. He used to say: The Apostle of Allah, may Allah bless him, incensed in this way.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

91. ACCOUNT OF THE HARDNESS OF LIFE (POVERTY) OF THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM

**I**

Volume 1, Parts II.91.1

`Affan Ibn Muslim and al-Hasan Ibn Musa al-Ashyab informed us; they said: Thabit Ibn Yazid informed us: Hila1 Ibn Khabbab informed us on the authority of Ikrimah, he on the authority of Ibn `Abbas:

The Prophet, may Allah bless him, used to pass several successive nights empty stomach, and members of his family did not get evening meals. He said; Usually their bread was of barley.

Volume 1, Parts II.91.2

Abu al-Walid Hisham Ibn `Abd al-Malik al-Tayalisi informed us: Abu Hashim the Sahib (companion of) al-Za'faran informed us: Muhammad Ibn `Abd Allah informed us: Verily Anas Ibn Malik related to him:

Verily Fatimah, may peace be on her, brought crumb of a bread to the Prophet, may Allah bless him. He asked: O Fatimah ! what is this crumb? She said: I baked a loaf and I did not like to eat it, so I brought this piece to you. Thereupon he said: It is the first food that is put in your father's mouth after three days.

Volume 1, Parts II.91.3

Al-Dahhak Ibn Abu 'Asim Mukhallad al-Shaybani informed us on the authority of Umm al-Husayn Zaynab Bint Abu Tulayq; she said: Hibban Ibn Jaz'a or Bahr related to me on the authority of Abu Hurayrah:

Verily the Apostle of Allah, may Allah bless him, supported his back with a stone because of hunger.

Volume 1, Parts II.91.4

Abu Ghassan Malik Ibn Isma'il informed us: Isra'il informed us on the authority of Mujalid, he on the authority of al-Sha'bi, he on the authority of Masruq: he said:

One day while 'Ayishah was talking to me, she began to weep. I said: O Umm al-Muminin! What makes you weep? She said: I did not fill my stomach with food and I liked to weep. So I wept remembering the Apostle of Allah, may Allah bless him, and what difficulties he had to face.

Volume 1, Parts II.91.5

Sa'id Ibn Sulayman informed us: Hushaym informed us: Mujalid

informed us on the authority of al-Sha'bi, he on the authority of Masruq, he said:

I went to Umm al-Muminin 'Ayishah who was weeping. I said: O Umm al-Muminin! What makes you weep? She said: I do not satisfy (my hunger) and want to weep, so I weep. It is because the Apostle of Allah, may Allah bless him, did not eat wheat-bread to his satisfaction once in four months.

Volume 1, Parts II.91.6

`Ubayd Allah Ibn Musa informed us: Isra'il informed us on the authority of Abu Ishaq, he on the authority of 'Abd al-Rahman al-Aswad (Black), he on the authority of al-Aswad, he on the authority of 'Ayishah; she said:

The family of Muhammad did not take barley-bread to the fill at morning and evening meals for three days consecutively till he met Allah (i.e. he passed away).

Volume 1, Parts II.91.7

Hashim Ibn al-Qasim informed us: Muhammad Ibn Talhah informed us on the authority of Abu Hamzah, he on the authority of Ibrahim, he on the authority of al-Aswad, he on the authority of 'Ayishah she said:

The family of Muhammad did not eat wheat bread for three days, till he expired and never a remaining crumb was removed from his table, until he expired.

Volume 1, Parts II.91.8

Hashim Ibn al-Qasim informed us: Abu Ma'shar informed us on the authority of Sa'id; he on the authority of Abu Hurayrah; he said:

(The period) from the appearance of the crescent to the appearance of the crescent passed on the family of the Apostle of Allah, may Allah bless him, and no fire was enkindled in their houses for bread or curry. They asked: O Abu Hurayrah ! how were they living. He said: By two black things-dates and water. He added: There were his neighbours, the Ansar, may Allah reward them, who had milch animals. They sent some milk to them.

Volume 1, Parts II.91.9

Hashim Ibn al-Qasim informed us: Jarir Ibn 'Uthman informed us on the authority of Sulayman Ibn 'Amir, he said:

I heard Abu Umamah saying: No barley bread remained in excess with the members of the family of the Apostle of Allah, may Allah bless him.

Volume 1, Parts II.91.10

Khalid Ibn Khidash informed us: 'Abd Allah Ibn Wahb informed us: Jarir Ibn Hazim related to me on the authority of Yunus, he on the authority of al-Hasan; he said:

The Apostle of Allah, may Allah bless him, delivered a sermon and said: In the family of Muhammad there never was one Sa' of food at evening time. There were nine rooms. By Allah he did not mention because it was very little of subsistence but he expressed it to console his followers.

Volume 1, Parts II.91.11

Sa'id Ibn Sulayman informed us: 'Abbad informed us on the authority of Hilal: 'Ikrimah informed us on the authority of Ibn `Abbas: he said:

By Allah ! several nights passed on the family of Muhammad, may Allah bless him, when they did not get evening meals.

Volume 1, Parts II.91.12

Muhammad Ibn `Umar al-Aslami informed us: Ibn Abi Dhi'b informed us on the authority of al-Maqburi, he on the authority of a son of al-Walid, the Mawld of al-Akhnasiyin; he said:

We were taking our meal at a path. In the meantime Abu Hurayrah came in and we welcomed him and said: Come ! (and take food with us). He said: By Allah ! I shall never taste it. The Apostle of Allah, may Allah bless him, died and he and members of his family had not taken barley bread to satisfy (their hunger).

Volume 1, Parts II.91.13

Rawh Ibn `Ubadah informed us: Musa Ibn 'Ubaydah informed us on the authority of `Abd Allah Ibn 'Ubaydah, he on the authority of `Ayishah, she said:

The Apostle of Allah, may Allah bless him, did not take to the fill twice a day till he met Allah (passed away). We never removed the residue of his food after satisfaction until he met Allah, except that, we used to remove for an absentee. It was said to her: What was your subsistence? She said: Two black things-dates and water. She added: We had Ansar neighbours who had milch-cattles and they sent milk to us. May Allah give them good reward.

Volume 1, Parts II.91.14

Malik Ibn Isma'il informed us: Muhammad Ibn Talhah Musarrafa informed us on the authority of Abu Hamzah, he on the authority of Ibrahim, he on the authority of al-Aswad, he on the authority of 'Ayishah; she said:

: The members of the family of Muhammad, may Allah bless him, did not take wheat bread for three days until he expired; and no crumb was removed from his table until he expired.

Volume 1, Parts II.91.15

Malik Ibn Isma'il informed us: Zuhayr Ibn Mu'awiyah informed us: Abu Ishaq related to me on the authority of 'Abd al-Rahman Ibn Yazid, he on the authority of al-Aswad, he on the authority of `Ayishah; she said:

The members of the family of Muhammad did not satisfy their hunger for two days consecutively except with barley bread.

Volume 1, Parts II.91.16

Al-Fadl Ibn Dukayn informed us: Muti` informed us: Kurdus al-Taghlibi related to me on the authority of 'Ayishah:

That she related that the members of the family of Muhammad did not take wheat bread to the fill for three consecutive days, until the Prophet; may Allah bless him, went his way (i.e. passed away).

Volume 1, Parts II.91.17

Rawh Ibn `Ubadah informed us: Hammad Ibn Salamah and others informed us on the authority of Hisham Ibn `Urwah, he on the authority of his father, he on the authority of `Ayishah; (second chain) 'Arim Ibn al-Fadl informed us on the authority of Hammad Ibn Zayd, he on the authority of Hisham Ibn `Urwah, he on the authority of 'Ayishah; *(Probably there is a misprint, and the name of Urwah is omitted. Hisham Ibn 'Urwah did not see 'Ayishah and whatever Tradition she transmitted on her authority, were conveyed to him by his father.)* she said:

Some times a month passed on the members of the family of Muhammad and we did not bake bread. He (Hisham) said: I said: O Umm al-Muminin! What did the Apostle of Allah, may Allah bless him, eat? She said: We had Ansar neighbours, may Allah give them good reward, who had some milk out of which they presented to the Apostle of Allah may Allah bless him.

Volume 1, Parts II.91.18

Muhammad Ibn Isma'il Ibn Abi and Fudayk and Muhammad Ibn `Umar al-Aslami informed us on the authority of Ibn Abi Dhi'b, he on the authority of Muslim Ibn Jundub, he on the authority of Nawfal Ibn Iyas al-Hudhali; he said:

`Abd al-Rahman Ibn 'Awf was our associate and he was a good associate. One day while returning (home) he took us with him. We entered his house. He also entered there, took bath and came out. Then he sat with us and brought a tray of bread and meat. When it was placed, 'Abd al-Rahman wept, I said: O Abu Muhammad ! what makes you weep? He said: The Apostle of Allah, may Allah bless him, departed and did not satisfy himself with barley bread nor the members of his family. I feel we have been left behind for this which appears to be best of us.

Volume 1, Parts II.91.19

Sa'id Ibn Mansur informed us: `Abd al-Hamid Ibn Sulayman informed us; he said:

I heard Abu Hazim saying Abu Hurayrah said: The Apostle of Allah, may Allah bless him, did not satisfy (his hunger) with dry crumbs until

he departed from this world while you are squandering mundane (wealth). Then he snapped his fingers.

Volume 1, Parts II.91.20

Khalid Ibn Khidash informed us: 'Abd Allah Ibn Wahb informed us on the authority of Ibn Lahi'ah, he on the authority of `Aqil, he on the authority of Ibn Shihab:

Verily Abu Hurayrah passed by al-Mughirah Ibn al-Akhnas who was taking food. Thereupon he (Abu Hurayrah) asked: What is this food? He said: White (al-naqi) bread and fat meat. He (Abu Hurayrah) asked: What is al-naqi? He (al-Mughirah) said: Flour. Then Abu Hurayrah wondered, then said: O Mughirah it is strange. The Apostle of Allah, may Allah bless him, did not take bread and olive oil twice in a day, until Allah terminated his life. You and your companions are squandering worldly (blessings) here. He snapped his fingers saying as if they were children.

Volume 1, Parts II.91.21

Muslim Ibn Irahim informed us: Abban Ibn Yazid informed us: Qatadah informed us: Anas Ibn Malik informed us:

Verily the Prophet, may Allah bless him, did not have bread and meat at his morning and evening meals but only as an exception.

Volume 1, Parts II.91.22

Muslim Ibn Ibrahim informed us: Sallam Ibn Miskin informed us: `Umar Ibn Madan informed us on the authority of Anas Ibn Malik; he said:

I attended a walimah (*Wedding feast given by the bridegroom*) of the Prophet, may Allah bless him. There was no bread nor meat (on that occasion).

Volume 1, Parts II.91.23

'Amr Ibn 'Asim al-Kilabi informed us: Hammam informed us: Qatadah

informed us; he said:

We used to attend Anas Ibn Malik while his baker was standing. One day he said: Eat. I do not know if the Apostle of Allah, may Allah bless him, had seen fine loaf of bread until he met his Lord or he had ever seen a scalded goat.

Volume 1, Parts II.91.24

Ma`n Ibn 'Isa informed us: 'Abd Allah Ibn al-Mu'ammal informed us on the authority of 'Abd Allah Ibn Abi Mulaykah, he on the authority of `Ayishah; she said:

No two foods were ever combined in the stomach of the Prophet, may Allah bless him. If he ever ate meat, he did not add anything to it. If he ever ate dates, he did not take any thing else. If he ever ate bread, he did not add anything to it. He often suffered from chrenical sickness and he treated himself with a medicine the Arabs praised and he treated himself with a medicine the Persians praised.

Volume 1, Parts II.91.25

Muhammad Ibn 'Umar al-Aslami informed us: 'Abd Allah Ibn Ja`far informed us on the authority of Yazid Ibn al-Had, he on the authority of 'Urwah, he on the authority of 'Ayishah; she said:

The Apostle of Allah, may Allah bless him, died and lie had not taken burley bread to the fill twice a day. She added: If a bowl containing dates and fat, was presented to us we felt much pleased.

Volume 1, Parts II.91.26

Sa'id Ibn Sulayman informed us: Sulayman Ibn al-Mughirah informed us on the authority of Humayd i.e. Ibn Hilal; he said: 'Ayishah said:

One night Abu Bakr sent a leg of a goat which I cut and the Apostle of Allah, may Allah bless him, was holding it, or also, the Apostle of Allah, may Allah bless him, cut it and I was holding it. He (Ibn Hilal) said: It was said to her: Was there no lamp at the time? `Ayishah said: If we had a lamp, we would have used (its oil) as curry. Sometimes a month elapsed on the family of Muhammad and no kettle was cooked. He (Ibn Hilal)

said: I mentioned it to Safwan who remarked that even two months elapsed.

Volume 1, Parts II.91.27

`Ubayd Allah Ibn Musa informed us on the authority of Shayban, he on the authority of al-A'mash, he on the authority of 'Amr Ibn Murrah, he on the authority of Abu Nadr; he said:

I heard 'Ayishah saying: Verily I was sitting with the Apostle of Allah, may Allah bless him, in a house when Abu Bakr sent a leg of a goat. I cut it with (the assistance of) the Apostle of Allah, may Allah bless him, in a house which was dark. A person said to her: Was there no candle with you? She said: If we had something (oil) to light with, we would have eaten it

Volume 1, Parts II.91.28

Khalid Ibn Khidash informed us: Abu Jumay informed us on the authority of Humayd Ibn Hilal who ascribed the tradition to Umm al-Muininin `Ayishah; she said:

One night a leg i.e. flayed came to us from Abu Bakr. I held it while the Prophet, may Allah bless him, cut it or the Apostle of Allah, may Allah bless him, held it and I cut it. A person from among the people said: O Umm al-Muminin ! was there no candle with you? She said: If we had candle (its oil) we would have eaten.

Volume 1, Parts II.91.29

Khalid Ibn Khidash informed us: `Abd Allah Ibn Wahb informed us: Abu Sakhr Humayd Ibn Ziyad informed us on the authority of Yazid Ibn Qusayt, he on the authority of `Urwah, he on the authority of `Ayishah, she said:

The Apostle of Allah, may Allah bless him, passed away and never took bread and olive oil to the full twice a day.

Volume 1, Parts II.91.30

Rawh Ibn 'Ubadah and Abu Dawud Sulayman al-Tayalisi informed us; they said: Shu'bah informed us on the authority of Simak who heard al-Nu'man Ibn Bashir saying:

I heard 'Umar Ibn al-Khattab saying and he was speaking about the gains of the people (in victories); 'Umar said: Verily I saw the Apostle of Allah, may Allah bless him, passed his day hungry and he did not get even rotten dates to fill his belly.

Volume 1, Parts II.91.31

Ubayd Allah Ibn Musa informed us: Isra'il informed us on the authority of Simak, he on the authority of al-Nu'man Ibn Bashir; he (Simak) said:

I heard him while he was delivering a sermon, saying: Praise Allah! Sometimes a day passed on the Apostle of Allah, may Allah bless him, when he did not find rotten dates to satisfy (his hunger).

Volume 1, Parts II.91.32

Al-Fadl Ibn Dukayn and al-Hasan Ibn Musa informed us, they said: Zuhayr informed us on the authority of Simak, he said:

I heard al-Nu'man Ibn Bashir saying from the pulpit: The Prophet, may Allah bless him, or your Prophet did not take rotten dates to the fill, while you are not pleased without selected dates, and butter. Al-Hasan Ibn Musa said in his version; and choicest clothes.

Volume 1, Parts II.91.33

Musa Ibn Isma'il informed us: Abu Dawud Sulayman Ibn `Ubayd al-Mazini informed us: 'Imran Ibn Zayd al-Madani informed us: My father related to me; he said:

We entered before 'Ayishah and said: O mother ! be peace on you. She said: And on you be peace. Then she wept and we said: O mother ! what makes you weep. She said: It (the news) has reached me that every one of you eats various foods and then he seeks medicines to remedy it; so I recollected of your Prophet, may Allah bless him. It made me weep that he left the world and did not fill up his stomach with two meals a day. If he took dates to the fill he did not take bread and when he took the

bread, he did not take dates and this same makes me weep.

Volume 1, Parts II.91.34

Muhammad Ibn Isma'il Ibn Abi Fudayk and Muhammad Ibn 'Umar al-Aslami informed us on the authority of Hammad Ibn Abi Humayd, he on the authority of Muhammad Ibn al-Munkadir; he said:

`Urwah Ibn al-Zubayr caught me by my hand and then said: O Abu `Abd Allah! I said: I am here. Then he said: I entered before my mother `Ayishah who said: O my son! Thereupon I said: Here I am. Then she said: By Allah ! we passed forty nights during which time not to speak of fire; we were not lighting even lamp. Then I said: How were you living? She said: By two black things-dates and water.

Volume 1, Parts II.91.35

Rawh Ibn 'Ubadah informed us; Bastam, i.e. Ibn Muslim informed us on the authority of Mu'awiyah Ibn Qurrah; he said:

My father said: We passed (days) with our Prophet, may Allah bless him, and we had no food except two black things. Then he said: Do you know what are two black things. I said: No. He said: Dates and water.

Volume 1, Parts II.91.36

Al-Fadl Ibn Dukyan informed us: Mus`ab Ibn Sulayman al-Zuhri informed us:

I heard Anas Ibn Malik and he was saying: Dates were presented to the Prophet, may Allah bless him. He began to present them (to his Companions). He (Anas) said: Then I saw him eating in a squatting portion with hunger.

Volume 1, Parts II.91.37

`Amr Ibn 'Asim al-Kilabi informed us: Hammam Ibn Yahya informed us: Qatadah informed us on the authority of Anas:

Verily Umm Sulaym (the mother of Anas) sent a tray of fresh dates with

him to the Prophet, may Allah bless him. He (Anas) said: He began to take handful and send to some of his wives. Then he ate like one who is known to have much liking for it.

Volume 1, Parts II.91.38

'Affan Ibn Muslim informed us: Aban informed us; on the authority of Qatadah, he on the authority of Anas:

Verily a Jew invited the Prophet, may Allah bless him, to a barley bread and a piece of fat which he accepted.

Volume 1, Parts II.91.39

Muhammad Ibn `Abd Allah al-Asadi informed us; Sufyan informed us on the authority of Mansur Ibn Safiyyah, he on the authority of his mother, she on the authority of 'Ayishah; she said:

The Apostle of Allah, may Allah bless him, died, and (during his life) we did not take to the fill two black things (dates and water).

Volume 1, Parts II.91.40

Sa'id Ibn Mansur and Khalid Ibn Khidàsh informed us, they said: Dawud Ibn `Abd al-Raman informed us: Mansur Ibn `Abd al-Rahman informed us on the authority of his mother Safiyyah, she on the authority of `Ayishah, she said:

The Apostle of Allah, Allah bless him, passed away when the people had begun to take to their fill the two black things (dates and water).

Volume 1, Parts II.91.41

Al-Walid Ibn al-A'azz and Sa'id Ibn Mansur informed us; they said: 'Abd al-Hamid Ibn Sulayman informed us on the authority of Abu Hazim, he on the authority of Sahl Ibn S'ad whom he (Abu Hazim) heard saying:

The Apostle of Allah, may Allah bless him, did not take to his fill twice a day until he left the world.

Volume 1, Parts II.91.42

Ismà'il Ibn Aban al-Warràq informed us: Kathir Ibn Sulaym informed us on the authority of Anas; he said:

: No (residue of food) was raised from before the Apostle of Allah, may Allah bless him, nor a mat was carried with him (in journeys) to sit on.

Volume 1, Parts II.91.43

Muslim Ibn Ibrahim informed us: Hammad Ibn Salamah informed us: Farqad al-Sanaji informed us on the authority of Sa'id Ibn Jubayr, he on the authority of Ibn 'Umar; he said:

I saw the Prophet, may Allah bless him, applying olive oil but not sufficient to make his hair wet.

Volume 1, Parts II.91.44

Hashim Ibn al-Qasim informed us: `Abd al-Hamid Ibn Bahram informed us: Shuhayd related to me: Asma Bint Yazid related to me:

Verily the Apostle of Allah, may Allah bless him, passed away and on the day he died his armour was pawned with a Jew for a wasaq (*a measure weighing 410 lbs.*) of barley.

Volume 1, Parts II.91.45

Sa'id Ibn Sulayman informed us: `Abd al-Hamid Ibn Sulayman informed us: Abu Hazim informed us on the authority of Sahl Ibn Sa'd; he (Abu Hazim) said:

I said to Sahl: Were sieves in the days of the Prophet, may Allah bless him. He (Sahl) said: I never saw a sieve in those days, and the Apostle of Allah, may Allah bless him, did not eat sieved barley until he passed away from the world. He (Abu Hazim) said: I asked how were you doing it then? He said: We ground (barley) then we puffed its husk. What was to blow up was blown and what was to remain there, remained there.

Volume 1, Parts II.91.46

Muhammad Ibn 'Umar informed us: Aflah Ibn Said inform* ed us; he said:

I heard `Abd Allah Ibn Raft' furnishing informatio0' that he heard Umm Salamah saying: The Apostle of Allah, ma Allah bless him, passed away and there were no sieves wit the Muslims.

Volume 1, Parts II.91.47

Muhammad Ibn `Umar informed us: Fa'id informed us on the authority of `Abd Allah Ibn 'Ali Ibn Abi Rat', he on the authority of his grand-mother Sulma; she said:

During the daysw of the Apostle of Allah, may Allah bless him, we had no sieve.. We used to blow up barley (i. e. its husk) when it was ground.

Volume 1, Parts II.91.48

Muhammad Ibn 'Umar informed us: Náfi` Ibn nab'tí informed us on the authority Ibn Ddmán:

Verily the Apostle of;\$ Allah, may Allah bless him, Abd Bakr and 'Umar ate barley, unsieved.

Volume 1, Parts II.91.49

Muhammad Ibn `Umar informed us: Abu Ma`shar relate to me on the authority of al-Magburi, he on the authority of Abu +. Hurayrah; he said:

The Apostle of Allah, may Allah bless him, used to say: 0 Allah ! I seek Thy refuge from hunger which is the worst distress.

Volume 1, Parts II.91.50

Muhammad Ibn 'Umar informed us: Shayban informed us on the authority of Jabir, he'on the authority of Abd Ja`far; he said:

The Apostle of Allah, may Allah bless him, died and mostly his food was

barley bread and dates.

Volume 1, Parts II.91.51

Muhammad Ibn 'Umar informed us: Mensal' Ibis Abi al. Aswad informed us on the authority of Ismail Ibn Abi Knálid, he on the authority of Uukaym Ibn Jabir; he said:

Pumpkins were seen before the Prophet, may Allah bless him. It was said to him: What were you doing with them ? He said: We added to our food (by then). Others than Mansar said: We were supporting our families.

Volume 1, Parts II.91.52

Muhammad Ibn `Umar said: `Abd al-Raman Ibn Abi al-Zinad informed us on the authority of Mak~ramah Ibn Sulayman: al-Wálihi: Al-A`raj informed me on the authority of Abu Hurayrah

Verily the Prophet, may Allah bless him, remained hungry. I said to Abn Hurayrah: Why was this hunger ? He said: Because of the large number of those who surrounded him, and were his guests and the people who always remained with him. He never took food but with his Companions and needy persons who followed him from the mosque. When Allah granted victory over Khaybar, people had some prosperity after hard days and hard living, and it (theirs) was a rocky country and there was no agriculture. The food of its inhabitants was dates on which they lived. Makhramah Ibn Sulayman said: From the day of his hijrat to al-Madinah till the day of his death a tray from Sa`d came before the Apostle of Allah, may Allah bless him, continually. Besides Sa'd Ibn `Ubadah others from among the Ansur were doing the same thing. The Companions of the Apostle of Allah, may Allah bless him, were sympathising with him. But the obligations were also numerous and the visitors too. There was poverty in the country and there was no sources of earning livelihood. The subsistence was only obtained from the juice of their fruits which people carried on their shoulders or on camels. The camels also ate them. Sometimes their date-palms suffered from drought and there were no dates in that year. Muhammad Ibn `Umar said: I heard `Abd al-Rahman Ibn Abi al-Zinad say: What land is unirrigable is Zalaf (rocky) and Muhammad Ibn `Umar said: Al-qusham (drought) is a pest which affects unripe dates like small pox (in human beings) and then it dries.

Volume 1, Parts II.91.53

Muhammad Ibn `Umar informed us: Mu'awiyah Ibn Salih informed us on the authority of Yabya Ibn Jabir, he on the authority of al-Migdam Ibn Ma'di-Karib, he on the authority of the Prophet, may Allah bless him, he said:

No vessel that a man fills is worse than stomach. It is enough for a man to eat that keeps him straight. If it is necessary for him then he should fill one third with food, one third with drink and one third with breath.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

92. ACCOUNT OF THE QUALITIES OF THE CONSTITUTION OF THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM



Volume 1, Parts II.92.1

Ya'la and Muhammad sons of 'tJbayd al-Tanafisi, 'Ubayd Allah Ibn Musa al-'Absi and Muhammad Ibn 'Abd Allah Ibn alZubayr al-Asadi informed us on the authority of Mujammi` Ibn Yahya al-Ansari, he on the authority of 'Abd Allah Ibn 'Imran:

he on the authority of a person from among al-Anpar that he asked `All, who had the sheath of his sword by his waist in the mosque of al-Ktefah, about the attributes of the Apostle of Allah. may Allah bless him, and his qualities. He said: The Apostle of Allah, may Allah bless him, was of reddish white (fair) complexion. His eyes were beautifully black. His hair was straight (without curls). His beard was thick and cheeks were not fleshy. His hair was long (falling upto the neck). His neck looked like an ewer of silver. Hair from his neck to ravel were like a branch (of the tree) and in his chest or belly there was no hair. The palm was fleshy and the feet were such that in walking he looked descending from a slope and when he walked he appeared to descend from a rock. When he turned (his fare) he turned fully. The drops of perspiration in his face looked [P. 1211 like pearls. The fragrance of his perspiration was better than that of musk. In stature he was neither short nor tall. He was not incompetent nor mean. I did not see one like him before or after him. May Allah bless him.

Volume 1, Parts II.92.2

Yazid Ibn Harlin, Yabya Ibn 'Abbad and al-Uasan Ibn Musa informed us; they said: kiammad Ibn Salamah informed us; on the authority of `Abd Allah Ibn Muhammad Ibn 'Agil, he on the authority of Muhammad Ibn 'Ali, he on the authority of his father 'Ali Ibn Abi Talib, may Allah honour his face; he said:

The Apostle of Allah, may Allah bless him, was of large skull, big eyes, long eye-lashes, redness in eyes, thick beard and bright complexion, when he walked, he walked as if he was mounting on height. When he had to turn, he turned fully. His palms and feet were fleshy.

Volume 1, Parts II.92.3

Al-Fa41 Ibn Dukayn and Hashim Ibn al-Qasim informed us; they said: Al-Mas'udi informed us: 'Utihman Ibn 'Abd Allah Ibn Hurmuz informed us on the authority of Nan' Ibn Zubayr Ibn Mut'im, he on the authority of 'Ali Ibn Abi Talib, may Allah honour his face; he said:

The Apostle of Allah, may Allah bless him, was neither tall nor short. He had large skull, thick beard, palms and feet fleshy, reddish complexion, large fleshy shoulders, and long hair of chest and belly. When he walked, he walked as if he was descending from a slope. I did not see one like him before or after him. May Allah bless him.

Volume 1, Parts II.92.4

Sa'id Ihn Mansur informed us: Nuh Ibn Qays al-I;Iuddani informed us: KUalid Ibn Khalid al-Tamimi related to me on the authority of Yasuf Ibn Mazin al-Rasibi:

Verily a person said to 'Ali Ibn Abi Talib: Describe the qualities of the Prophet, may Allah bless him, before us. He said: He was not very tall but appeared to be taller than every other person. His complexion was white, skull large, eyebrows clear, long eyelashes and fleshy palms and feet. When he walked he inclined as if descending from a slope. Drops of perspiration in his face looked like pearls. I did not see any one like him, before or after him. May Allah bless him.

Volume 1, Parts II.92.5

Said Ibn Mansur and al-Uakam Ibn Musa informed us, they said; "Isa Ibn Yanus informed us; he said: Ibrahim Ibn Muhammad, a descendant of 'Ali related to me; he said:

When `Ali described the Apostle of Allah, may Allah bless him; he would say: He was neither too tall nor too short. He appeared to be tall among the people. His hair was neither curly nor straight, there was a mixture of curls and straightness. Neither he was too lean nor too fat. His face was round, complexion white (fair) eyes beautifully black, eye-lashes large, space between shoulders' (i. e. chest) broad, body without hair and palms and soles (feet) fleshy. When he walked, he leaned as if walking down a slope. When he turned he turned fully. Between his shoulders there was the seal of Prophethood and he was the last of the Prophet. Among men he was the most generous of hands, the bravest of chest, most truthful in speech, most faithful in the fulfilment of responsibilities most gentle in nature and most anxious to meet the people. He who saw him, feared him out of reverence: [P. 122] He who associated with him loved him. The person describing him said: I did not see a person like him, before or after him, may Allah bless him.

Volume 1, Parts II.92.6

Said Ibn Manger informed us: f] alid Ibn 'Abd Allah informed us on the authority of 'Ubayd Allah Ibn Muhammad Ibn 'Umar Ibn 'Ali Ibn Abi Talib, he on the authority of his father, he on the authority of his ('Ubayd Allah's) grand-father, he said:

It was said to 'All: 0 Abu al-Masan ! describe to us attributes of the Prophet, may Allah bless him, He said: He was of very white complexion which had a tinge of redness, had long eye-lashes, eyes black, stature neither too short nor too tall, inclining to tallness, shoulders broad, hair on the chest which were neither curly nor straight and palms and feet fleshy. When he walked, he walked reclining as if climbing. Drops of his perspiration on his face looked like pearls. I never saw any one like him, before him or after him, may Allah bless him.

Volume 1, Parts II.92.7

Muhammad Ibn `Umar al-Aslami informed us 'Abd Allah Ibn Muhammad Ibn `Umar Ibn 'All Ibn Abi 'Nib related to me on the authority of his father, he on the authority of his ('Abd Allah's) grand-father, he on the authority of 'Ali; he said:

The Apostle of Allah, may Allah bless him, sent me to al-Yaman. One day I was delivering a sermon. A scholar from the scholars of the Jews was standing with a book in his hand and looking in it. He called me and said: Describe to us Abu al-Qasim. Thereupon `Alit said: The Apostle of Allah, may Allah bless him, is neither too short nor too tall. His hairs are neither curly nor straight but a mixture of two. He is a man of black hair and large skull. His complexion has a tinge of redness. . His shoulder bones are broad and his palms and feet are fleshy. He has long a!-masrubah which means hair growing from neck to navel He is of long eye-lashes, close eye-brows, smooth and shining fore-head and long space between two shoulders. When he walks he walks inclining as if coming down from a height. I never saw a man like him before him or after him. `Ali said: Then (the Scholar) kept quiet. After a while the Scholar said: What else ? 'Ali said: It is what I remember. The Scholar said: In his eyes there is redness, his beard is fine, mouth is nice, ears are fully developed, he faces fully and turns backward fully. Thereupon 'All said: By Allah, these are his attributes. The Scholar said: There is another thing. 'Ali asked: What Is that ? The Scholar said: There is Jana in him. 'Ali said: It is the same that I said, i. e. it appears that he is coming down from a height. The scholar said: I find this attribute in the scriptures of my ancestors and we also find that he will be raised in the Sanctuary of Allah, the place which He has made sacred and which is His house. Then he will migrate to a Sanctuary (iv.) which he will make sacred and it will have the same sanctity as the sanctity of the place to which Allah has made sacred. We find that his Ansar (supporters) towards whom he will migrate will be the descendents of 'Amr Ibn 'Amir, owners of palms and before them the Jews must be inhabitants of that land. 'Ali said: It is like that ! It is like that I and he is the Apostle of Allah, may Allah bless him. Thereupon the scholar said: I bear witness that he is the Prophet of Allah and that he is the Apostle of Allah, may Allah bless him, towards all mankind. On this I live and on this I will die and on this I will be resurrected if Allah will. He ('Abd Allah) said: He (Scholar) used to come to 'All who taught him al-Qur'an and instructed him in the laws of; `Islam. Then 'All emerged from there (al-Yaman) and the Scholar 11). 123] remained, ` there until he died during the Khilafat of Abu Bakr and h in the Apostle of Allah, may Allah bless him, and testified to his (Prophethood).

Volume 1, Parts II.92.8

Ma'n Ibn 'Isa aËAgbja'l informed us: Malik Ibn Anas:

Volume 1, Parts II.92.9

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IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume I Parts II

93.



I

Volume 1, Parts II.93.1

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IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume 2 Parts I

Ibn Sa'd's

**Abu 'Abd Allah Muhammad Ibn Sa'd Ibn Mani'
al-Zuhri al-Basrí**

KITAB AL-TABAQAT AL-KABIR



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5.

PREFACE

With the publication of this volume we come to the end of the first portion of the book which contains an account of the life and activities of the Prophet, may Allah bless him. This section is important because Ibn Sa'd has tried to collect hadithes pertaining to various aspects of the life and work of the Prophet. Some of them are those which have been rejected by the Muhaddithin as weak and have to be utilized with great care in the course of our study of the Sirah. Ibn Sa'd makes no comments on the authenticity or otherwise of a hadith, but as he has mentioned complete chains of narrators it is not difficult to judge its value and importance as a source of authentic information.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume 2 Parts I

1. ACCOUNT OF THE NUMBER OF THE GHAZWAHS AND SARIYYAHS OF THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM, THEIR NAMES WITH THEIR DATES, THE BEASTS OF BURDEN' AND PREPARATIONS RELATING TO EACH GHAZWAH AND SARIYYAH

Volume 2, Parts 1.1.1

Muhammad Ibn `Umar Ibn Wàqid al-Aslami informed us: `Umar Ibn `Uthmàn Ibn `Abd al-Rahmàn Ibn Sa'id Ibn Yarbu al-Makhzumi, Musa Ibn Muhammad Ibn Ibrahim Ibn al-Hàrith al-Taymi, Muhammad Ibn `Abd Allah Ibn Muslim the son of al-Zuhri's brother, Musa Ibn Ya`qub Ibn `Abd Allah Ibn Wahb Ibn Rabi`ah Ibn al-Aswad, `Abd Allah Ibn Ja`far Ibn 'Abu al-Rahmàn Ibn al-Miswar Ibn Makhramah al-Zuhri, Yahyá Ibn `Abd Allah Ibn Abi Qatadah al-Ansàri, Rabi`ah Ibn `Uthmàn Ibn `Abd Allah Ibn al-Hudayr al-Taymi; and Ibrahim Ibn Isma'il Ibn Abi Habibah al-Ashhali, 'Abd al-Hamid Ibn Ja'far al-Hakami, `Abd al-Rahman Ibn Abi al-Zinad, and Muhammad Ibn Salih al-Tammar informed us: (second chain) Muhammad Ibn Sa'd said: Ruwaym Ibn Yazid al-Muqri informed me, saying: Harun Ibn Abi 'Isa informed us on the authority of Muhammad Ibn Ishàq; (third chain) Husayn Ibn Muhammad informed me (Ibn Sa'd) on the authority of Abu Ma'shar; (fourth chain) Isma'il Ibn `Abd Allah Ibn Abi Uways al-Madani informed us (Ibn Sa'd) on the authority of Isma'il Ibn Ibrahim Ibn `Uqbah, he on the authority of his uncle Musá Ibn `Uqbah; their narrations are intermingled; they said:

The number of the ghazwahs of the Apostle of Allah, may Allah bless him, which he conducted personally, was twenty-seven, and (the number of) the suriyyahs which he despatched was forty-seven. In nine ghazwahs he took part in (actual) fighting. They were:

(1) al-Badr al-qital, (2) Uhud, (3) al-Muraysi`, (4) al-Khandaq, (5) Qurayzah, (6) Khaybar, (7) the Victory of Makkah, (8) Hunayn, [P. 2] and (9) al-Ta'if. The consensus of opinion has been on this number.

According to some of their narrations he also fought in the battle of Banu al-Nadir, but Allah had made it specially supererogatory for him. While returning from Khaybar he fought also in the ghazwah of Wadi al-Qura and some of his Companions were slain. He fought also in al-Ghabah. They said: The Apostle of Allah, may Allah bless him arrived at al-Madinah on Monday, 12 Rabi` al-Awwal (24 September 622 A. C.) *(According to Mahler's calculation the date of hijrah corresponded to 24th September, A. C. 622 while Sir William Muir gives 28 June, A. C. 622. See The Life of Muhammad, (Edinburgh, 1912) p. 168. He has followed M. Causin's calculation.)*, having migrated from Makkah. The consensus of opinion is in its favour, but some people relate that he arrived on second Rabi` al-Awwal (14 September 622 A.C.). The Apostle of Allah, may Allah bless him, prepared the first flag for Hamzah Ibn `Abd al-Muttalib in the month of Ramadan (March-April, 623 A.C.) in the seventh month after the migration of the Apostle of Allah, may Allah bless him. *(Cf. Tabari, (Cairo, 1939), Vol. II, p. 120)* It was a white flag which Abd Marthad Kannáz Ibn al-Husayn al-Ghanawi, an ally of Hamzah Ibn `Abd al-Muttalib, bore. The Apostle of Allah, may Allah bless him, sent him (Hamzah) with thirty Muhájirs. Some (narrators) said: Half of them were Muhájirs and the other half were Ansàrs. But according to the consensus of opinion, all of them were Muhájirs. The Apostle of Allah, may Allah bless him, did not send any Ansári on an expedition until they had fought under him at Badr. It was because they had laid down a condition to defend him in their city, and that is the approved version with us. Hamzah set out to intercept the caravan of the Quraysh *(For a detailed discussion of the circumstances under which this expedition was sent, see 'Allámah Shibli's Sirat al-Nabi (Nami Press), p. 416. He has clearly explained that the action of the Prophet was in defence)* which was coming from Syria and was on its way to Makkah. Abu Jahl Ibn Hisham had a party of 300 persons. They reached Sif-al-Bahr i.e. its coast on the side of al-`Is. They confronted each other and arrayed themselves for fighting but Majdi Ibn `Amr al-Juhni who was in alliance with both the parties went over from this side to that side and from that side to this (for negotiation) and ultimately prevailed on them, and they did not fight. Then Abu Jahl proceeded with his companions and the caravan to Makkah, and Hamzah with his companions returned to al-Madinah.

2. SARIYYAH OF `UBAYDAH IBN AL-HARITH



II

Volume 2, Parts 1.2.1

Then (occurred) the sariyyah of `Ubaydah Ibn al-Hàrith Ibn al-Muttalib Ibn `Abd Manáf towards Batn Rábigh in Shawwal (April-May, 623 A.C.) after the commencement of the eighth month from the hijrah of the Apostle of Allah, may Allah bless him. (*Al-Tabari*, p. 120; *Ibn Hisham*, (Cairo 1955), Vol. I, p. 591). He (Prophet) prepared a white flag for him. It was borne by Mistah Ibn Uthathah Ibn al-Muttalib Ibn `Abd Manaf. The Apostle of Allah, may Allah bless him, sent him with sixty Muhàjjirs and there was no Ansari among them. He met Abu Sufyàn Ibn Harb, who had two hundred men with him at a spring known as Ahyá, a part of Batn Ràbigh, at a distance of ten miles from al-Juhfah if you go to Qudayd to the left side of the route. They had deviated from the route to graze their camels. Arrows were thrown, but they did not draw swords, nor fell in a battle array. The exchange of arrows was because Sa`d Ibn [P. 3] Abi Waqqás hid thrown an arrow on that day, and it was the first arrow thrown (after the advent of (Islam)). Then the parties retired to their places of shelter. In the narration of Ibn Ishaq, the leader of the people has been mentioned as `Ikrimah Ibn Abi Jahl.

3. SARIYYAH OF SA`D IBN ABI WAQQASI



II

Volume 2, Parts 1.3.1

Then occurred the sariyyah of Sa`d Ibn Abi Waqqás towards al-Kharràr, in Dhu al-Qa`dah (May-June, 623 A. C.), after the commencement of the ninth month from the hijrah of the Apostle of Allah, may Allah bless him. A white flag was prepared for him. Al-Miqdàd Ibn `Amr al-Bahrání bore it. He (Prophet) sent him with twenty Muhàjjirs to intercept the caravan of the Quraysh, which was to pass by that route. He had enjoined on them not to go beyond al-Kharrar. Al-Kharrár were the wells to the left of al-Mahajjah adjoining Khumm on the route from al-Juhfah to Makkah. Sa`d said: We used to conceal ourselves in the day and travelled by night; we had (travelled) till the fifth morning only to discover that the caravan had passed the evening before. We returned to al-Madinah.

IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume 2 Parts I

4. GHAZWAH OF AL-ABWA



Volume 2, Parts 1.4.1

Then (occurred) the ghazwah of the Apostle of Allah, may Allah bless him, at al-Abwá in Safer (August 623 A. C.) after the com

Volume 2, Parts 1.4.2

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IBN SA'D'S KITAB AL-TABAQAT AL-KABIR, Volume 2 Parts I

5.



Volume 2, Parts 1.5.1

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Moge Allah de Verhevene, aan een ieder wijsheid schenken en moge Zijn Zegeningen en Vrede op onze profeet Mohammed  rusten.

Mocht u nog vragen hebben, dan kunt u altijd contact met mij opnemen.

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